Vol. XII Philadelphia, December, 1923 No. 3

# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

—*Corregio*

## Holy Night

Silent Night, Holy Night,
All is calm, all is bright,
Round yon Virgin Mother and Child,
Holy Infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent Night, Holy Night,
Shepherds quake at the sight,
Glories stream from heaven afar,
Heavenly hosts sing alleluia;
Christ the Saviour is born,
Christ the Saviour is born.

Silent Night, Holy Night,
Son of God, love's pure light,
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth,
Jesus, Lord, at Thy birth.

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## What Shall Pennsylvania Say To National Council

When shall the Diocese of Pennsylvania say to the National Council that it cannot meet the large apportionment for the Maintenance of General Missions and Forward Work which has been allotted to it? Assuming that the parishes fully raise their quotas in 1924, there will still be nothing of any significance to apply to the Priorities, and there will be very little reason to assume that the Diocese could raise an additional amount for Maintenance in the near future.

Therefore, based on the experience of the Diocese, should we not say through the next Convention to the National Council that so far as Pennsylvania is concerned it cannot approve the sending of new missionaries to the various fields, or any expansion of the present Program? That statement might hurt very much, but it might also help us all better to understand the facts in the present situation. Who would offer such a motion, and who would second it?

Thirty-three missionaries were recently sent out in the name of the Church. A proportion will replace those who have been recalled, or who have resigned, or who have died. Others will be temporarily filling the places of those who are home on furlough. But where is the support to come from for those who are entirely new in the field, and who represent Forward Work?

The United Thank Offering stands back of some of them; and the National Council is sponsor in the name of the Church for the rest. But who stands back of the National Council? The General Convention of 1922 endorsed the Program and authorized the Council to work it out. The Council is dependent upon the response made by the several Dioceses to its appeals. The Dioceses in turn are dependent upon the response of the Parishes, and the Parishes represent the interest, willingness and ability of the People.

Has the Program really reached the people? What can be done to further spread the interest which must create a sufficient response? If thirty-three prospective missionaries occupied the pulpits of thirty-three parishes in the Diocese, and stated that they were ready to go to work on the Mission Fields of the Church, but were unable to get appointment on account of the fact that Pennsylvania had not been able to contribute its share of the Budget of the National Council, would those thirty-three parishes and others arouse their people to stand back of the prospective missionaries so that they could finally go in the Church's name to do the Master's work?

Shall we say to the National Council, "Don't send new missionaries to the field, but send them here to Pennsylvania?"

## How Do You Feel?

The prospect of ending the year 1923 with a possible deficit, now estimated at approximately $10,000 in the support of our work in the Diocese, and perhaps $100,000 in the support of the general work of the Church through the National Council—has been on the minds and hearts of those responsible in the Diocese for bringing such information to the parishes.

The fact that others representing the parishes are prepared to share this burden and help to meet the situation is indicated by the suggestion of the Woman's Auxiliary as presented to the Department of Finance, referred to elsewhere in this issue of THE CHURCH NEWS.

The women believe that the Diocese has a moral obligation to do all in its power to assume responsibility for the difference between its apportionment for General Missions for 1923 and the actual amount contributed. In other words, if the National Council has to borrow money because it expected too much of the Diocese of Pennsylvania, the women feel that a further effort should be made to meet that expectation rather than to assume that the contributions to be received from the Diocese by December 31st represent its full interest and ability.

Perhaps the term "Debt" is not justifiable; but the idea that an obligation exists is inescapable. The women believe that concerted and deliberate sacrifice will be needed to meet this obligation, and they offer to do their part whole-heartedly.

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## Preach—Teach

Chaplains during the war discovered dense ignorance or appalling vagueness of religious belief on the part of the rank and file of the troops.

Books such as Carey's "Have You Understood Christianity" suggest that the religion of Jesus Christ is not adequately understood. His "Book of Instructions for Church People" is an attempted remedy.

The Call of Laymen to Laymen expresses the desire, as well as the need, for definite instruction in religion.

It is a reflection on the Clergy for lack of such teaching in the past, from which neglect, the world is now suffering in indefinite faith and in laxity of morals.

The Great Commission is two-fold: "Preach" and "Teach." The first applies primarily to the unconverted; the second is intended to build up the faith of the converted.

Most sermons appear to be of the "converting" type, but they are addressed to the already (nominally) converted. Hence they are both wasted effort and opportunity,—scholarly and entertaining though they may be.

The attempt to catch the crowd with popular titles may succeed in drawing the multitude,—for a time,—but being untaught they seldom remain.

This method of "preaching" *has not* built up the

# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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**Object**

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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## Call for a Special Convention of the Diocese

Church House, Philadelphia, Pa., November 19, 1923

*To the Clergy and Church Wardens in the Diocese of Pennsylvania:*

**Whereas:** The resignation of THE RT. REV. PHILIP MERCER RHINELANDER, D.D., LL.D., D.C.L., as Bishop of this Diocese, was accepted by the House of Bishops on November 14, 1923.

**Now Therefore,** by the joint action of the Bishop Suffragan and the Standing Committee and in accordance with Article III of the Constitution and Canon V of the Canons of the Diocese, we hereby call a special Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania to meet in the Church of the Holy Trinity, Philadelphia, at 9.30 A. M. on the 22d day of January, 1924, for the purpose of electing a Bishop of the Diocese and for such other business as may properly come before said Convention.

**In Witness Whereof** we have hereunto set our hands and seals this 19th day of November in the year of our Lord, 1923, and the 13th year of my Consecration.

[SIGNED] THOMAS J. GARLAND [SEAL]
*Bishop Suffragan of Pennsylvania*

Attest: RICHARD J. MORRIS
*Secretary of the Convention of the Diocese of Pennsylvania*

J. DeWOLF PERRY [SEAL]
*President of the Standing Committee*

## Diocese of Pennsylvania

November 19, 1923

The following prayer is set forth for public and private use in the Diocese.

THOMAS J. GARLAND
*Bishop Suffragan of Pennsylvania*

"Almighty and everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world: We beseech Thee to be with the Council of Thy Church soon to assemble in Thy Name and Presence.

"Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight, and for Thy glory.

"Give us Thy grace, that we may follow after the things which make for peace, and that all things may be said and done with charity, the very bond of peace and of all virtues.

"Send to us, as Bishop of this Diocese, a man full of grace and wisdom approved by Thee, who shall be to the flock of Christ a true shepherd: who shall feed Thy sheep and Thy lambs: who shall hold up the weak, heal the sick, bind up the broken, seek the lost: who shall be so merciful that he be not too remiss: so minister discipline that he forget not mercy: that when the Chief Shepherd shall appear, he and we may receive the never fading crown of glory, through Jesus Christ our Lord. *Amen.*"

*This prayer was set forth by Bishop Whitaker in 1902.*

# Standing Committee Expresses Profound Sorrow at Severance of Bishop's Relations with Diocese

The Standing Committee of the Diocese at its meeting on Wednesday, November 7, directed the Rev. J. DeWolf Perry, D.D., President of that body, to write a letter to BISHOP RHINELANDER, expressing the Standing Committee's regret at the severance of their harmonious and affectionate relations, and their sorrow that the Bishop is no longer physically able to bear the burdens and responsibilities.

The letter reads:

DEAR BISHOP RHINELANDER:

The Standing Committee of your Diocese desire to express to you their profound sorrow that you are no longer physically able to bear the heavy burdens of work and responsibility which you have so long and courageously carried. We regret that the harmonious and affectionate relations with us which during your Episcopate have been formed and strengthened must be severed.

We heartily thank you for the courtesy and consideration which you have always shown to us as your Council of Advice, for your self-denying labors and efficient administration of this Diocese, holding it up to high standards and responsibility, developing its resources and capabilities, and making the years of your Episcopate a proud record in the history of our Diocese. We hope and pray that being relieved of many burdens and responsibilities you will find your strength renewed, and will be able to render valuable services to the Church at large. In these, we shall take a personal satisfaction and pride as being given by him who in our thoughts and affections will always be our Bishop.

Affectionately and faithfully yours,

[Signed] JAMES DEWOLF PERRY,
*President, for the Standing Committee of the Diocese of Pennsylvania.*

*To Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., D.C.L.*
*November 9, 1923*

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lorgnettes. Presentation of the other gifts were then announced.

For more than a hour afterwards the Bishop and Mrs. Rhinelander remained in the Church House to meet the people, the Bishop giving each a hearty hand shake and Mrs. Rhinelander saying a few friendly words of farewell.

On Thursday afternoon following the Bishop and Mrs. Rhinelander left for Gloucester, where they will remain a few weeks and then go to Washington, where they will spend the winter.

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## BISHOP GARLAND OFFICIATES AT BISHOP'S CONSECRATION

On Friday, Novmber 9th, the Rev. F. W. Sterrett, was consecrated Bishop Coadjutor of the Diocese of Bethlehem in St. Stephen's Church, Wilkes-Barre, and Bishop Garland officiated as one of the Presenters. The Rev. Z. B. T. Phillips, rector of the Church of the Saviour in this city, had been elected by the Convention of the Bethlehem Diocese to the office but declined election. Another Convention was called and the rector of St. Stephen's, Wilkes-Barre, was elected.

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The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.

No man does his best who works only for pay.

## CONFIRMATION APPOINTMENTS FOR DECEMBER

**During this month Bishop Garland has arranged to take all the following appointments:**

**Dec. 2. First Sunday in Advent**
A. M. Phila.—S. Alban, Roxborough.
P. M. Phila.—St. Timothy, Roxborough.
Evg. Phila.—St. Peter's, Germantown.

**Dec. 6. Thursday**
Evg. Phila.—St. Giles.

**Dec. 9. Second Sunday in Advent**
A. M. Phila.—St. John the Baptist, Germantown.
Evg. Phila.—Calvary, Germantown.

**Dec. 12. Wednesday**
Evg. Gulph Mills—Trinity.

**Dec. 14. Friday**
Evg. Phila.—Epiphany, Germantown.

**Dec. 16. Third Sunday in Advent**
A. M. Phila.—St. Martin, C. H.
Evg. Phila.—St. Paul, C. H.

**Dec. 19. Wednesday**
Evg. Phila.—Holy Innocents, Tacony.

**Dec. 21. Friday, St. Thomas' Day**
Evg. Phila.—St. Stephen, Wissahickon.

**Dec. 23. Fourth Sunday in Advent**
A. M. Phila.—House of Prayer, Branchtown.
Evg. Phila.—St. Barnabas, Germantown.

## PRAYER CIRCLE FOR THE FOREIGN BORN

The Prayer Circle for the foreign born met for the Holy Communion with an address at St. Mary's Pro-Cathedral, on November 8th. In the conference held immediately after the service it was resolved to effect a very simple organization by the election of Miss Brown, 40 East Penn Street, Germantown, as Secretary to attend to the correspondence.

About 200 persons have sent in their names, agreeing to pray weekly for the foreign born and our work among them, preferably on a particular day, though that is not necessary. This work of prayer, of the value of which Archdeacon White expressed himself most feelingly, is one possible not only to the able bodied, but to those who by reason of age, sickness, infirmity or daily employment could not help otherwise. If any would like further information, please communicate with the secretary or the Archdeacon.

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## POLISH SCHOOL NEEDS

Archdeacon White is taking a number of classes at the Polish School of the Holy Redeemer at St. George's, Richmond, on Monday afternoons. He finds it a pleasure, not a task; possibly some others would like to help. If so, please let him know.

Church,—for during the great vogue of this practice the Church has not increased in real strength. Why not try the Master's method of "teaching"?

"When the Churches discover they can't successfully compete with the theatre, perhaps they will try religion again," says the *Baltimore Evening Sun.*

A Teaching Mission may well be arranged by parochial clergy, at least for a period of each year. It should be a well-planned, comprehensive, definite instruction in the Christian religion.

Our laymen are asking for such "teaching-preaching."

F. E. S.

## The Quotas

The Quotas are not taxes, nor are they exclamation marks. They are essential expectations based on previous indications of the willingness and ability to ble effort to contribute its share of the 1924 Budget. contribute to Budget items for the missionary work of the Diocese and the General Church.

The mathematical calculation presented to the Convention last May was approved as a basis of approach to the various parishes and missions. Where previous givings were in excess of the figures, it is vital to the Program as a whole to assume that the willingness to give indicated in the past will be continued in the present. Where the previous givings were less than the schedule called for, it is equally vital to the Program to assume that some measure of increase will be undertaken by the parishes involved.

Whatever the response to the Quota figures for 1924 may be, the fact remains that the Budget recently approved by the Executive Council for 1924 in relation to the Maintenance of work within the Diocese and under the General Church will fall short of realization by just so much as each parish or mission is unable to reach the Quota figure allotted.

It is the earnest expectation of the Diocese as a whole that each constituent part will make every possible effort to contribute its share of the 1924 Budget.

# Bishop Rhinelander Takes Departure as Diocesan

Bishop Rhinelander's official leave taking of the Diocese he so devotedly and unselfishly served for twelve years was marked by an informal gathering at the Church House on Tuesday afternoon, November 13th, at which the Rev. J. De Wolf Perry, President of the Standing Committee, presented to the Bishop the Testimonial Fund raised in the Diocese by contributions of individuals and parishes.

At the time of the Presentation the Fund totaled $15,000. That same afternoon it was increased by $500, and all additional contributions which may be received will be credited to the Bishop Rhinelander Testimonial Fund. In making the Presentation Dr. Perry read the Testimonial which had been prepared by the Committee in book form and most beautifully engrossed, to which the Bishop made appropriate reply.

On another page of the CHURCH NEWS will be found the complete text of the Testimonial and the Bishop's reply.

The Testimonial bears the signatures of the Committee: the Rt. Rev. Thomas J. Garland, the Rev. James De Wolf Perry, Mr. W. P. Barba, Rev. G. G. Bartlett, Mr. J. Wilson Bayard, Mr. E. H. Bonsall, Mr. Reynolds D. Brown, Rev. L. N. Caley, Rev. J. H. Chapman, Mr. J. J. Collier, Mr. A. J County, Rev. W. J. Cox, Mr. W. J. Dickson, Mr. Morris Earle, Mr. W. W. Frazier, Jr., Mr. Thomas S. Gates, Mr. Samuel F. Houston, Rev. E. M. Jefferys, Dr. William H. Jefferys, Rev. N. V. P. Levis, Mr. Francis A. Lewis, Mrs. John Markoe, Mrs. J. Willis Martin, Rev. Richard J. Morris, Mr. John S. Newbold, Mrs. George W. Pepper, Mrs. Effingham Perot, Mrs. William Platt, Mr. Eli Kirk Price, Rev. L. M. Robinson, Mrs. J. Alison Scott, Rev. F. M. Taitt, Rev. Floyd W. Tomkins, Rev. George Herbert Toop, Mr. Alex Van Rensselaer, Rev. Louis C. Washburn and Mr. R. Francis Wood.

In accepting the Testimonial the Bishop designated that the Fund be used for the permanent endowment of the Cathedral work in the Diocese, but not for the building.

In addition to the Testimonial Fund the Bishop was presented with a gold watch, and Mrs. Rhinelander with a pair of lorgnettes, gifts of a number of friends. Displayed on a table with the watch and lorgnettes was a gold watch fob with the Bishop's personal seal cut in a large amethyst and a pair of gold cuff links. The latter was the gift of Woman's Aid to the Convocation of North Philadelphia. The watch fob was the gift of the Cathedral League.

Throughout the Presentation there were many evidences of deep, though restrained emotion, as those who have been so closely and deeply attached to the Bishop during his Episcopate realized he was taking his leave of the Diocese.

The Assembly Room was filled to overflowing, chairs having been removed to provide additional space. People stood in the halls and adjoining rooms. Virtually all the officials of the Diocese were present with representatives of the parishes. The clergy was strongly represented.

The Bishop and Mrs. Rhinelander stood at one end of the room alongside Doctor Perry. Bishop and Mrs. Garland were on the other side. There was the closest attention throughout Doctor Perry's reading of the Testimonial and the Bishop's reply. As the Bishop concluded the Benediction all heads remained bowed. A moment of tense silence followed.

There came a stir as the Bishop, with a smile, said "Personally and informally, I want to say how much I love you all." Countenances brightened. A tear glistened here and there and the smiles which responded to the Bishop's smile gave expression of the love all had for him.

Mrs. Markoe was then presented and brought forth smiles when she said while it was not uncommon for her to appear in the rôle of "Grandmother of the Woman's Auxiliary," this was the first time she had been called on to be "Grandmother of the Diocese." In a few beautiful and well chosen words Mrs. Markoe presented the watch and

*Special Telegram to* CHURCH NEWS.

**Dallas, Texas, Nov. 14:—Bishop Rhinelander's resignation was accepted today by the House of Bishops without debate but with resolutions expressing sorrow and deepest regret and the sincerest declaration of admiration for his character, and appreciation of the intellectual and spiritual contribution that he has made to the American Episcopate.**

# Travels Through the Prayer Book

By CECIL ROBERTS

## Baptism: The Pivot Sacrament

It is characteristic of the sloppy thinking in most of our domestic theological controversy, that for nearly fifty years now the theme of chief interest and attractiveness for Anglicans has been the Holy Eucharist and not Holy Baptism. Our Reformed Episcopal brethren, while they were still with us, were keen-sighted enough to seize upon Baptism as the deciding point between Catholicism and Protestantism, and to realize that the theological streams flowed away from this on each side as from a great divide. But from the late 1880's other and more secondary topics of interest have held the field of Anglican theological debate, with the result that the crucial significance of the Baptismal office as the Prayer Book presents it has been largely obscured and ignored.

Quite other has been the alert theological investigation in Europe. It is safe to say that on the continent today a modernist-fundamentalist controversy over the Eucharist would be well-nigh impossible since there is a general consensus that the point of decision lies not in the Eucharist at all but much earlier and at the very start, viz.: in Holy Baptism. Hence during the last fifteen years it is the First Sacrament which has been the centre of most burning analysis, and names such as those of Heitmüller, Bousset and Loisy have brought this Sacrament very greatly to the fore. It is quite clearly realized that if the traditional view of Baptism is to stand, then Christianity is dedicated at its start to the Supernatural, Historic and Other-worldly goal, and that Protestantism, as such, is out of place in it. As apparently some of our fellow churchmen have not as yet caught up with this judgment of "modern scholarship," it may help if we scrutinize our Prayer Book office of Baptism rather closely.

### I

The first significant theme of the Baptismal office is that Christianity is a Supernatural gift from the historic Christ and not a mere cultural improvement. In the first exhortation (p. 244) the minister reminds the people that the Baptismal Grace to be given to the candidate is "that which by nature he cannot have." Lovely as is the innocent fresh life of the young babe, wonderful and sacred as is human life in itself, the Prayer Book never hesitates in asserting that this natural life is entirely insufficient for the Kingdom of God. Without the slightest trace of Calvinism with its doctrine of depravity, the Prayer Book teaches unswervingly that the Supernatural is necessary, and moreover the Supernatural in its most supernatural form, as when operating in the unconscious life of an infant. Those who can with conviction share this austere faith of the Church in the face of the natural loveliness of childhood need fear no further difficulties to their belief in the problems of subsequent sacraments.

Naturally the Church would not dare to assume such an unconpromising position did she not believe that she had the very highest warrant for so doing. Accordingly in the prayer for the blessing of the water (pp. 248-9) she grounds her action in the Institution of Baptism by our Lord Himself.

When it is recalled that the Institution can have occurred only *after* the Resurrection and that it presupposes such a personal and tangible relationship between our Lord and the Apostles that the Baptismal Form can be looked upon as its expression, it is easy to see what a tremendous grip upon the supernatural and historic Christ this office implies. Without a Risen and Reigning Christ, the Baptismal office is simply nonsense.

### II

Secondly, the Baptismal office proclaims unflinchingly to the world that Christianity properly operates through the media of invisible phenomena. Not only is the Rite of Baptism a sacrament but in it according to the Prayer Book are things and actions which are conducive to holiness, if properly used. Popularly these are known as Sacramentals, and in the ceremonies of Baptism the Prayer Book enjoins three.

First of all, at the Baptism of adults, the candidates are told to prepare themselves for the Sacrament by Fasting (p. 257). Thus at the very entrance upon the Christian life, the Prayer Book emphasizes the value of external acts and forms, when used conscientiously for the betterment of the soul. Then just before the naming of the child, the minister is ordered to sanctify or make holy the water (p. 249). Here again spiritual grace is definitely associated with physical signs. The use of Holy Water is, of course, much older than Christianity, but the Church makes no difficulty of taking up this ancient practice and claiming it for herself. Finally, after the form of Baptism, the infant is to be signed with the Cross (p. 249), this ceremony being one of the most widely recognized Sacramentals.

Thus the Prayer Book stands four-square for Sacramental Religion, or in other words, asserts that Christianity is a religion of the Incarnation, a manifestation of the Divine through and by means of the

# Testimonial

*Read by the* Rev. James DeWolf Perry, *President of the Standing Committee of the Diocese of Pennsylvania, at the Presentation of* The Bishop Rhinelander Fund, *November 13th, and the Bishop's Reply Thereto*

It is surely most fitting that the Diocese of Pennsylvania should bear testimony to the sincerity and self-sacrificing zeal of the Rt. Rev. Philip Mercer Rhinelander, D.D., who for twelve years has given of his strength of body and mind for the welfare of the Church under his jurisdiction. With a rare devotion Bishop Rhinelander has not only met the ordinary demands of the Diocese, but has held before us ideals of growth and spiritual efficiency which have brought lasting results. In spite of suffering, bravely concealed, he has given to the large field under his care a personal interest which can never be forgotten, and the results of his work can never be destroyed, for they have become a part of the Diocesan life. No detailed account need be given here, even if it were possible to record the innumerable agencies fostered and the spiritual impetus given to individuals and churches by his consecrated zeal. Knowing full well the loving earnestness of our Bishop and the desire which controlled him faithfully to fulfil his mission, we gratefully bear witness to the devoted and self-sacrificing giving of himself body, mind and spirit, to the service of God in this Diocese. Many advanced movements in material and spiritual things have taken form and have brought results. Especially has his inspiration been felt in the growth of Diocesan Unity. These twelve years of our Bishop's life leave visible and spiritual memorials more enduring than brass; the visible things will always bring freshly to memory the personal work of our Father in God; the spiritual blessings known and felt by hundreds of his flock, will be known in the day when all things are revealed.

Thus expressing, imperfectly but sincerely a deep appreciation of our Bishop's work amongst us and with us, we thank God for it all; and we assure the Bishop of our heartfelt gratitude. Sorrowing for the physical suffering which forbids the further continuance of his guidance of the affairs of the Diocese—forbids it for the sake of the work and for his own sake—we beg to express on behalf of the people of the Diocese our earnest hope for his continued usefulness when relieved of the heavy burdens, and to assure him of our loving prayers and of the continuance of an affection which the severance of our ecclesiastical relationship cannot bring to an end.

*To which the Bishop replied:*

I am profoundly grateful for your words. I know they are not really true. But equally I know that many dear friends believe them to be true. And that is, after all, what counts. While they humble me, they will also greatly strengthen me. God deals with us all, not as we are, but as we are becoming. God helping me, the generous esteem and affection of my friends will bring me nearer to what they think me capable of being. I depend on you to keep me in your thoughts and prayers as you shall be in mine. And may our Lord fulfil in all of us what by His grace He has begun.

Now as to the disposition of this Testimonial Fund which is the outward and visible sign of your confidence and trust. It has been suggested that I should choose an object with a wide and popular appeal and so secure the largest possible response. I see the point and, being quite without shame in the matter of this Fund, I acknowledge that I want all the money I can get. But I think a Fund that bears my name should be reminiscent of the characteristics, peculiarities, or even eccentricities, of him whose name it bears.

Money is good but memory is better. For while money is static, memory is, or may be, dynamic. And I want to be remembered as one who, with a very honest purpose not to exalt himself, did very greatly wish, for the good of the Church, to magnify his office in the Church: that is, to make the Episcopate in this Diocese more competent to serve the whole body of the Diocese as I believe it is ordained and meant to serve it. And I do verily believe that, in a metropolitan area like this, a Bishop without a Cathedral is very like a cavalry officer without a horse. I would press the parable or parallel (without of course pressing it too far) even to the point of suggesting that in the Bishop's case the four supporting legs would be the Canons: he sitting in his seat, and his Apostolic ministry, representing the whole Church and Diocese, being borne swiftly and strongly wherever there is need.

You will see my mind is set at this time rather on the system than on the structure of the Cathedral: more on its soul than on its body. So that the money not subscribed—or to be subscribed—to this Fund will be designated for the permanent endowment, and not for the building, of a Cathedral here. I very confidently entrust the prosecution and fulfillment of this whole great plan to your maturing wisdom and unfaltering zeal for the welfare of the Church and the extension of the Kingdom.

And may the Almighty and merciful Lord, Father, Son and Holy Ghost protect us from all evil and bring us to all good, for His own greater glory, now and forever.

# Armistice Day Address by Bishop Rhinelander

## Delivered in Holy Trinity Church, Philadelphia, Monday, November 12th, at the "Service of Prayer and Thanksgiving" under the auspices of the American Red Cross, the National War Mothers, the Emergency Aid and the Women's Overseas League

*"Hold that fast which thou hast that no man take thy crown."—Revelation III., ii.*

These are confused and restless days, big with opportunity, small in actual achievement: strong in talk and quick in movement, but weak in thought and faltering in aim. Today, in the midst of the long dark shadows cast by the great war across five years of ineffective peace: today, as the remembered thrill of the Armistice still stirs our easily distracted minds and memories: today, for this half-hour, I want you to pause long enough, not simply to listen to my words, but to let some very simple bits of truth sink down into your souls.

*First:* Recollect that progress means, not only movement, but movement towards a *goal.* Movement is not always progress. For we may move round and round in circles, like a rider in a ring. Indeed movement may be backward and not forward, like a ship putting back to port before a storm, or a man losing his foothold and falling down a precipice. He moves no doubt, and rapidly, but you would hardly call it progress. No, you must have a chosen goal before you and the distance between it and you must be steadily decreasing, or there is no progress.

Now one would think that would be fairly clear, even to a limited intelligence: at least as clear as that two and two make four. But such is not the case. To many of our modern prophets and self-constituted mentors, on platforms, in pulpits, in newspapers and novels, it seems a dark and hidden secret. From many of these men the message comes, with impressive unction and extraordinary nerve: "Follow me, all brave, courageous hearts: all liberated minds: all greatly daring souls. Follow me: I have no notion where I am going; but follow me!" It would be laughable if it were not so lamentable.

See then what the truth is. We must have a goal. That is our first and chief necessity. We must have a goal to which we are prepared to hold with such conviction and devotion; with such assurance of its final value and validity that we will stake our all in an adventurous advance. That first.

*Second:* It is the *past,*—not the present nor the future but the past,—which alone shows us what and where the goal is toward which we must strive. The mark we are to aim at; the key which will unlock the future, must be found somewhere in that which is already ours in possession; already known; already given; already fought for; lived for; died for. For the past is the great treasure-house of man's experience. It is the onrushing flood of spiritual energy, into which have poured the fires of human passion, the sacrifice of human lives, the agonies of human sorrow, the victories and triumphs of human hearts and minds and wills. The past is our heritage. It represents all our resources; all our capital.

Now, then, it follows that to turn away from it, to despise it and reject it, to scorn and mock tradition and authority, is not merely irreligious and immoral; it is something, I think, even worse; it is wholly irrational and imbecile; a piece of blind and stupid folly which even dumb beasts would disallow. Again, face it fairly and squarely, this modern, empty so-called "radicalism" which is a superficial parody of thought. See it in its true colors. Give it its right name. Don't be afraid of it. It is but a bubble bursting at a touch. To *forget* the past as you *confront* the future is literally to kill the hen that lays the golden eggs; to cut off the branch on which you sit; to throw your chart and compass overboard with the idea, forsooth, that so you will bring your ship more speedily and merrily to port. No, dare to be conservative. Dare to hold fast what, out of the past, you have of faith, wisdom, courage, truth, beauty, chivalry and honor. Feed on it. Delight in it. Live by it, and, if need be, die for it; with the same ease of conscience and peace of mind that children have, on waking out of sleep and darkness to greet the sun and breathe the air of a new day. *"Hold that fast which thou hast, that no man take thy crown."*

Yes, but there is one thing more. How shall we choose out of these stores of history; out of these treasures of the past? Granted that we must cast in our lot with some great tradition of the race; with some great cause which claims us by the authority of sages, prophets, saints and heroes; martyrs and confessors; brave men and pure women, who have lived and died for it in ages gone? How shall we know which has the promise of the future? How can we identify that cause which is the very cause of God Himself; the goal where even now He stands expecting us?

To give any answer to this question means an act of faith: involves a readiness to take our very lives in our hands in loyalty to and trust in Someone, something, on ahead; quite out of sight, and not as yet demonstrated or demonstrable. But an adventure of pure faith should not affright us. We cannot possibly escape it. For faith is all we have in any case. It is our only weapon of offence or of defense as we wrestle our way into the future's mystery. Faith by definition is the assurance of the things we hope for; it is the evidence or test of things not seen. Assurance is its peculiar function: what it and it alone puts into life. Faith gives assurance that what comes to us out of the past is the treasure which endures; that the goal it tells us of is indeed "the one far-off divine event to which the whole creation moves."

What then is the faith which is able to do this; the faith by which we may overcome the world? Surely there can be but one answer: namely, the faith, the historic faith passed down through all these centuries, in Jesus Christ the Son of God made man. There is no other with any reasonable claim. No other is suggested to us. No other is even thinkable to us. There is no alternative between it and hopeless, paralyzing atheism or agnosticism.

For the Christian faith links together past and future into one inseparable whole. It grounds itself on what God once actually did on earth in human history before men's eyes. Grounding on that, it finds the clue, the key, to His unfolding purposes. It can hold on in storm and strife, in death and war, in doubt and sin; hopefully, joyfully, triumphantly, as seeing Him, Who is indeed invisible, but Who once "for us men and for our salvation came down from Heaven and was made man." Looking back in history to Him, the Christian sees Him as the goal ahead. He knows Whom he has believed. He knows in Whom he trusts.

And, past all question, the tradition of the Christian Faith is our supreme heritage; the treasure of all the ages gone before. In it lies all the greatness of our nation. It has been our chart and compass. It has inspired our ideals, upheld our institutions, secured our rights and liberties, illumined our patriotism, consecrated our homes. By it, because of it, we have come safely hitherto. God be thanked for it.

*Safely hitherto;* yes, but what now, What next? At this moment we seem wavering, uncertain, losing our hold. We are in the thick of a spiritual conflict between Christ and anti-Christ more crucial, more far reaching, than even those bloody battles ended just

natural. Unless Sacramentalism is valid, the office of Baptism is pointless.

III

Still more the Baptismal office is saturated with the idea that Christianity is fundamentally a social rather than an individual life. "Cannot one be saved by himself," is often asked, but the Prayer Book answer is clear. The candidate is baptised into "Christ's Holy Church" (p. 244), the sponsors by their presence and promises (p. 247-8) express the responsibility of the Christian brotherhood; the Christian life is to be lived and the Christian reward obtained "with the residue of the Holy Church" (p. 250). The problem as to why it is necessary to go to a priest for Absolution, and how Divine forgiveness operates through a human minister, is already solved for the logical believer in what the Prayer Book understands by Baptism: a Rite in which both forgiveness and grace must be sought for from the representative of the Brotherhood, and in which God's Love expresses itself to Man only through visible symbols.

Thus the Reformed Episcopalians were emphatically right in their main contention. So long as the Prayer Office of Baptism stands, the Church of the Prayer Book is Catholic.

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### GIVE A MAN A MAN'S WORK

He was used to doing things of telescopic proportions in his business, and things of microscopic proportion in his church. The pastor watched him swing, with a masterful hand, the affairs of his company. He saw him take over another corporation that had failed and turn failure into success when he got under the load.

"What wonders he could accomplish in the church if he could only see that his church calls for the same quality of ability!" thought the pastor.

One day he called on him.

"Mr. B., I want you to get under a big business proposition. Our congregation has been offered a wonderful opportunity of taking up an entire mission station in India. There are three hundred thousand people between it and the next station. Ten thousand dollars is all that is asked for it this year. I'm sure the man who put the corporation over can do this too."

There were various arguments and protests.

"I'm going to leave this thing on your shoulders," insisted the pastor. "It seems rather hard of me to come in and unload on you three hundred thousand souls, but I know you can carry it if you'll get under it fairly."

The result? The man who had been content to ease his conscience by dropping a few small coins in the offering squarely faced his responsibility. He called together half a dozen men of large affairs he knew in the church. "If we get together with a thousand a piece that will start it off, so we can get the balance in smaller amounts," he told them. He prepared splendid publicity about "Our Parish in India." As he talked to others, his own conviction increased. He became intensely interested and active. The load transformed the layman.—*Australian Board of Missions Review.*

### CITY OF CHESTER GIVES RECOGNITION TO WEEKDAY RELIGIOUS EDUCATION

The cause of Weekday Religious Education has been officially recognized by the Board of Public Education of the City of Chester, through the efforts of the Rev. Francis M. Taitt, rector of St. Paul's Church of that city and Dean of the Convocation of Chester, and a number of ministers of other denominations.

After several presentations of the subject before the Board of Education that body unanimously agreed to allow an hour a week for such instruction to all children whose parents desired it. The Board assented to the weekday religious education with the understanding that the churches would provide the classrooms and teachers of the standing required for such positions in the High School.

The Chester clergy have already organized a Board of Religious Education, of which Dean Taitt has been elected President. Before the municipal Board of Education was won over the churches obtained signatures of the parents of 3200 school children that they desired weekday religious education for their children. Dean Taitt personally appeared before the Chester Board and made a most convincing argument in favor of permitting the children to have one hour a week.

Details are left to the body of which Dean Taitt is President. St. Paul's is to be one of the churches in which instruction will be given.

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### ST. JOHN'S, LANSDOWNE, TO HAVE FREE PEWS

The rector, wardens, and vestry of St. John's Church, Lansdowne, have announced that, after careful consideration, they have decided, by a unanimous vote, to declare all pews in the church free. The change is to take effect on January 15, 1924.

### ST. JUDE AND THE NATIVITY TO HOLD PREACHING MISSION

The Rev. Dr. Loaring Clark, who delivered a number of addresses in this Diocese during the latter part of October on the Program of the Church, will return this month. Dr. Clark will conduct a Preaching Mission in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, Philadelphia, December 9 to 16, inclusive.

Virtually the entire man power of the parish, under the leadership of the rector, the Rev. James C. Crosson, are enlisted in preparation of the details and for personal service during the Mission. In addition to three services on the Sundays, there will be three services each weekday, except on Thursday, when the night service will give way to the annual Men's Dinner, at which the speakers will be Dr. Clark, the Rev. Z. B. T. Phillips, of the Church of The Saviour, and the Hon. J. Hampton Moore, Mayor of Philadelphia.

Each weekday at 11 A. M. there will be a Celebration of the Communion, and from 12.25 to 12.50 P. M. it is planned to reach employers and employes of industrial establishments with a bright, hearty service. Services will be held each weekday at 8 o'clock. St. Jude and The Nativity ministers to a section of the city where hundreds of people live in furnished rooms. Special efforts are being made to welcome them to the Mission.

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### HELPING TO HELP

Among the last official visitations of Bishop Rhinelander was one to the Polish congregation of the Advent, on October 19th. A notable advance has been made during the past year. The people have contributed most generously of their means to the painting and decorating of the church. Twenty-four were confirmed. An interesting feature of the service was the attendance of one of the men's societies in full regalia.

## How Our Diocesan Woman's Auxiliary Would Meet Missionary Quota Deficit

Following is a copy of a letter received by Colonel William P. Barba, Chairman of the Finance Department of the Executive Council, from Mrs. J. Alison Scott, President of the Woman's Auxiliary of the Diocese. It was submitted by Colonel Barba to the November meeting of the Executive Council and, following a discussion, was referred back to the Finance Department for report at the Executive Council meeting on the second Thursday of this month:

"At the annual meeting of the Woman's Auxiliary on Wednesday, October 24th, a resolution was presented that the Woman's Auxiliary desire to express to the Finance Department their feeling that any deficit in the contribution of the Diocese of Pennsylvania in relation to its quota for the up-keep of the General Missionary work of the Church, occurring up to the end of the present year, should be considered an obligation to be met by some sort of a special appeal early in the new year.

"We feel that the National Council should be notified that the Diocese will undertake to make up such a deficit and to pay interest upon the amount until the total sum is met in full.

"The Woman's Auxiliary pledge themselves to undertake to do their part in meeting such an obligation and will plan to hold sometime in January a 'Sacrifice Week' for the purpose. We believe that the Diocese should be stirred to every possible effort to meet such an obligation and urge the Finance Department to make such recommendations as shall provide for any emergency of the kind. Very sincerely,

"FRANCES SCOTT,
*"President, Woman's Auxiliary."*

### BISHOP INSTITUTES RECTOR OF ST. GEORGE'S, WEST PHILADELPHIA

The Rev. Clarence A. Grayhurst was Instituted by Bishop Rhinelander as rector of St. George's Parish, West Philadelphia, Pa., on the night of All Souls' Day, November 2. The Rev. Frank Williamson, Jr., of St. Mark's Church, assisted. The Bishop was vested in cope and mitre, and his pastoral staff was borne before him. The keys of the church were delivered to the new rector by the rector's warden, Mr. Charles H. Bardsley. Bishop Rhinelander preached.

After the service there was a reception to the Bishop and the new rector in the parish house, the ladies of the parish being in charge.

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### EPISCOPAL HOSPITAL THANKSGIVING OFFERING

The annual offering of the Diocese for the support of the Episcopal Hospital was taken in connection with the Thanksgiving season either on Thanksgiving Day itself or the Sundays near that date. The sum appropriated to the Episcopal Hospital in the Budget of the Diocese is $45,000.00, of which a small part has already been contributed.

The hospital has received in bequests nearly a million and a half dollars in the past twelve years, and such confidence on the part of those whose lives have been contemporaneous with the development of the hospital should encourage sufficient support to provide funds to meet the annual fixed charges of its maintenance.

### A PRAYER FOR THE CHURCH'S PROGRAM

**Almighty and Everlasting God, Who hast promised through Thy Son Jesus Christ to be with Thy Church to the end of the world; we humbly beseech Thee to bless the labors and prayers of Thy people for the advancement of Thy Kingdom. Strengthen us, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace. Enlarge our faith, enlighten our understanding and fill us with a hearty desire to know and to do Thy will. Especially we beseech Thee to give wisdom to those who are called to lead us; and to all Thy people give a ready will to work together with love and zeal. And grant that all that we do may be so ordered by Thy governance that Thy blessing may rest upon our endeavors, to the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.**

### CHRISTMAS GREETING CARDS

At a recent meeting of the Tuesday Luncheon Club of Christ Church Parish, Williamsport, Pa., the subject of the apparent and unfortunate lack of really appropriate and expressive Christmas greeting cards, commemorating the Nativity of our Savior, was discussed and a committee appointed to appeal to the leading publishers and engravers to secure their co-operation in influencing their artists and composers to create designs and sentiments entirely appropriate to this the King of feasts.

### SUMMARY ON EXECUTIVE COUNCIL, NOVEMBER MEETING

At the November meeting of the Executive Council an interesting report was presented by the Program Committee of the Department of Christian Social Service and Institutions suggesting the appointment of a number of Committees to care for the various suggested lines of work.

The report of the Treasurer showed that the normal receipts for the first ten months of the year have exceeded those of the first ten months of 1922 by $11,000; also that owing to the increased percentage paid to the National Council, the contributions to the National Council this year have exceeded those of last year by the sum of $20,290.89 The result of this increased payment for Missions is, however, to create an actual operating deficit in the Diocese of $12,-109.13. This may perhaps be made up out of the larger receipts that are usually received in the last months of the year, but in any case it would look as if the Diocese was likely to fall behind its apportionment for the Budget of the General Church by approximately $100-000, and the Council devoted considerable attention to the discussion of this probability.

An interesting letter was presented from the Woman's Auxiliary recommending that the Diocese accept such deficiency as a debt, and promising that the women would help in trying to arrange the same. The letter was referred to the Finance Department with the request to report on the same at the December meeting of the Council.

The Budget Committee presented a complete Budget for 1924, which was, after discussion, approved by the Council.

Among the more interesting items was the decision that the Council did not feel justified in increasing the appropriation to the Church Farm School in view of the relatively large appropriation already made.

The City Mission was granted $2,400 additional for its current work, but was refused $3,000 more asked for for increasing all salaries for its clergy.

As to the figures for the National Council, on motion it was resolved after debate that the sum asked for for 1924 from this Diocese for Budget purposes, to wit $316,920, be placed on the Budget.

The Council heard with regret the announcement of the death of the Rev. J. Kennedy Moorhouse, and a resolution of sympathy was adopted.

REYNOLDS D. BROWN,
*Executive Secretary.*

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Christ's advice to us is that we keep our hearts pure and also that we keep them warm.—*Elwood Worcester.*

five years ago and the issue seems uncertain.

You here present did your part then in bringing on the victory. You massed your resources. You sent supplies. You helped to mobilize the power of the nation in support of our brave and dauntless armies in the field. You did it for your country.

Your country needs you now even more than it did then. It needs your massed spiritual resources; your full supply of faith. It needs you as sincere, believing, humble and courageous Christians. Be Christians then, for love of Christ; for love of country; for love of peace. That way, and that way only, lies the victory.

"Faith of our Fathers, Holy Faith,
We will be true to thee till Death."
"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

*"Hold that fast which thou hast that no man take thy crown."*

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### FINANCING THE CHURCH OF THE TRANSFIGURATION

As we consider the training which the students are getting during their college career, and their becoming intimate with all phases of church administration, the question of finances is constantly before us. The Student Vestry realizes its obligation to pay the general running expenses of the church, which amounts to about $1800 a year.

For the first time we have right now a genuine expert in this department of our work. Patrick M. Malin, who last year so ably acted as the Chairman of the Vestry and is this year the President of the University Christian Association, volunteered to serve on the Vestry this year as Financial Chairman. He has started well, and we feel sure will have the results that his efforts always bring.

At the very beginning, he asked for an increase in the number of sets of envelopes that are used, and raised the eighteen that survived after graduation to forty-eight. This number will be raised every week, as a result of a systematic calling which his committee is now doing. If the returns from the final distribution of envelopes and the loose offering is insufficient, Mr. Malin plans a series of entertainments and other social events to raise the money. My own budget is still raised by the Committee of Laymen appointed by the Bishop, whose Chairman is Mr. Lippincott, Jr. Mr. Brown and the members of the Executive Committee of the Diocese have taken care of certain building repairs, including a new heating system, which were beyond the possibility of student attainment. The natural thing in student work seems to be to ask for a certain sum of money, rather than go through the tedious process of using envelopes, but while the envelopes require much more effort, they help the cause of church attendance, being one more reminder to the individual student of his obligations, and another chance for our leaders to ask them to be with us in public worship, so we are going to attempt the ideal.

Last year we faced a deficit at the end, and only the gifts of friends, notably, a most generous one from St. Paul's Church, Overbrook, enabled us to pay the bills.

This year we hope to learn how to actually effect a sound economic method of procedure. Mr. Malin has a cheerful way of saying, "We are meeting our bills, meeting them at every turn," but in the same cheerful way, he sees that the job is done.

JOHN R. HART, JR.,
*Chaplain in Charge,*
*Church of the Transfiguration.*

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## Twelfth Anniversary of Consecration of Bishops Rhinelander and Garland

The twelfth aniversary of the consecration of Bishop Rhinelander and Bishop Garland was observed on Monday, October 29, in the Church of the Advocate, Eighteenth and Diamond streets, and with the Bishop leaving the Diocese on the acceptance of his resignation by the House of Bishops, it was in all probability the last time the double aniversary will be held.

Beginning with Celebration of the Holy Communion by Bishop Rhinelander and Bishop Garland and the Rev. John H. Lever, rector of the Advocate, assisting there followed the customary Clergy Conference in the Chapel at which Bishop Rhinelander took for his topic "Clerical Ideals and Counsels for Today." The Bishop made an appeal for clear thinking, especially in religious matters.

It was the Bishop's last opportunity before terminating his twelve years of the Episcopate in the Diocese to meet the clergy together and he once again stressed the importance of holding fast to the Creed, expressing the belief as we learned more about life we would come more and more to see the verity of the Credal statements.

At the luncheon following the Conference the Bishop introduced a number of speakers. He said he would make no address.

"God be with you—to carry on," were his parting words.

This photograph was taken for THE CHURCH NEWS on the day of the anniversary.

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Dr. I. H. Correll, who with his wife had just recently celebrated the fiftieth anniversary of their arrival in Japan, writes of the total loss of all the stock of Church literature, Japanese Prayer Books, Hymnals and other needed things. Headquarters of the publishing work will probably be moved to Kyoto.

### BISHOP TUTTLE MEMORIAL

Plans for a national memorial to the late Daniel S. Tuttle, Bishop of Missouri, and Presiding Bishop of the Episcopal Church of the United States, were announced Sunday morning, November 4th, at a service at Christ Church Cathedral, St. Louis, the service being in commemoration of the founding of the Cathedral one hundred and four years ago, All Saints' Day, 1819.

The Diocese of Missouri last spring decided to adopt the plan. Bishop Johnson then consulted with a large number of Bishops throughout the country, who agreed it was reasonable and appropriate that a memorial building should be erected in St. Louis in connection with Christ Church Cathedral.

It is planned to start a national campaign for $1,250,000 shortly after the first of the year, $750,000 of which will be used to erect the building and the remainder to endow it. The building will be offered to the National Church as a central meeting place for general conferences and activities if so desired; it will house the Diocesan work of Missouri, and will be used to further the tremendous social service and community welfare program of the Cathedral, which is the only Protestant Church left in the heart of the business district of St. Louis.

# The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

## The Missionary Aspect of Christmas

It is often said and perhaps not without some degree of truth that as a people we are fast losing touch with the world of mystery which for centuries has been very real in both our religious and secular life. Our history as a nation and our heritage as a Church are rich in color and fabric due in a large part no doubt to the idealism and love of beauty which permeated the every-day life of our forefathers.

In view of this is it not one of our most important duties as Church women to see to it that as far as possible we cling to those things that have made our world and our work so beautiful. It is not always easy to meet the common tasks of life, especially when we lose our sense of the mysterious background and meaning of them, but when once the common-place is seen with the eyes of God is becomes a part of the whole glorious scheme of His artistry and we are enraptured by a sense not only of His wonderful plan for the children of men but of our great privilege as sharers in the unfolding of that plan. It is right and natural for us all to idealize the past, for in doing so we make the future goal a nobler end to be attained. It is often hard to do our missionary work; the cause may not appeal to the imagination, or the workers may grow weary. But what is the thing we are trying to do? What is the inspiration in our daily task? It is first of all the Christmas story. The birth of the Blessed Child, whose mother, shrinking and tender wrapped Him in swaddling clothes and laid Him in a manger, all because "there was no room for them in the Inn."

This great Gift, God's gift of Himself is the appealing inspiration of the Church today. Our missionary work means bringing God to men, or Christ to men, and how often we find it true today in our own experience that the inns are crowded and we too must bring our message, our priceless heritage to some out of the way place, perhaps a manger where only the humblest of God's creatures dwell. We could not endure it, were it not for the song of Angels and the advent of adoring shepherds and our hearts would break for the mother who in her loneliness trusted God had there not come the mysterious sights and sounds which she at best could but ponder and keep in her heart. But as we travel along the path of this Church's missionary endeavor our attention is fixed on one great event perhaps but little known, but certainly full of meaning and power as we think of Christmas as the underlying fact of all our work.

More than 1100 years ago St. Boniface was sent to the German people to win them for Christ and as Henry Van Dyke tells of his mission he brings out the origin of the Christmas Tree in a very touching and beautiful tale. On Christmas Eve St. Boniface and his companions reached a village from which all the people, save the watchers, had gone to a neighboring shrine in the woods. Hastening to the place the missionary found the people in great agony of mind. The god of the great fir tree was angry and according to the heathen priest would be satisfied with no sacrifice other than the son of the burgomaster. In vain were the tears of the assembled villagers when, as the axe was about to fall on the neck of the boy, St. Boniface grabbed it and with his companions cut down the fir tree, showing the people the vanity of their superstitions. Overwhelmed with joy they listened to the story of the Christ Child, and when that was finished, at the suggestion of St. Boniface the tree was borne into the village, decorated with candles and became the symbol of the joy of millions of people who gather yearly at the family shrine in Christian lands.

Had it not been for missions our Christmas and its celebration would have been far different. If we ponder over this story may it not be true that many other wonderful things may follow in the wake of our missionary zeal, in carrying the story of the Christ Child to every corner of the world.

SALLIE HEWS PHILLIPS.

### THE MISSION SALE

If you were not present on any of the days of the Mission Sale you missed a great opportunity. For there you would have seen displayed in one corner of the big room at the Church House a table covered with all kinds of Indian goods, beadwork, leatherwork and weaving, with Navajo blankets for a background. In another corner were products from the Church Farm School beside a table weighted down with bread, cake and candy.

Opposite that were two tables, one covered with work from the Domestic Missions, home-spun scarfs from the Appalachian Schools, beautiful table-covers from the Moros in the Philippines and countless other articles. The other table was loaded with basketry from the colored missions in the South, straw mats and brushes and picture frames, and delicious preserves and canned vegetables and in still another corner were an assortment of Christmas cards to choose from.

In another room were tables with lacquer boxes and trays, blue cross-stitch work and embroideries from China and Japan, carved ivory pendants and beads, in short everything to tempt one into buying. In the library was a very attractive tea-table presided over by Mrs. English, who sold tea, sandwiches and cake to the enthusiastic buyers. Through the afternoon and evening there were five-minute addresses from missionaries at home and abroad, who told us vividly and briefly of the work of the Church in every land and clime.

# A Group of Some of the Executive Council Members

This photograph was taken during a recess at the November meeting when there was not a full attendance of the membership. Some day we really hope to get them all together. Those in the picture are:

FRONT ROW, left to right: Rev. H. St. Clair Hathaway, Mr. John M. Canfield, Rev. J. H. Chapman, Rev. L. N. Caley, Rev. F. C. Hartshorne and Rev. N. B. Groton.

SECOND ROW, standing, left to right: Mr. E. H. Bonsall, Col. W. P. Barba, Rev. Charles E. Eder, Dr. J. W. Wister, Rev. Wood Stewart, Mr. J. A. Harris, Jr., Mr. Morris Earle, Mr. L. J. Morris, Rev. G. E. Pember, Rev. George H. Toop, Rev. F. E. Seymour and Rev. Richard J. Morris.

THIRD ROW, left to right: Mr. G. B. Hawkes, Mr. John J. Collier, Mr. Hutton Kennedy and Rev. P. R. Stockman.

FOURTH ROW, left to right: Mr. Reynolds, D. Brown and Rev. N. V. P. Levis.

FIFTH ROW, left to right: Rev. Louis C. Washburn and Mr. George W. Jacobs.

## ST. TIMOTHY'S, ROXBOROUGH, WIPES OUT INDEBTEDNESS

Since last Easter St. Timothy's, Roxborough, has paid off $1900 of indebtedness, which practically frees the Parish from debt.

The adjacent lot which was acquired some three years ago has been entirely enclosed; partly by a stone wall on Ridge Avenue, and on the other two sides by a meshed wire fence. The Men's Guild of the Parish started a Dollar Club to pay for the stone wall. All but about $100 of the $1570 that the wall cost was raised in this way.

Plans are also on foot for building a new rectory. The Girls' Friendly Society and the Men's Bible Class are undertaking the renovation of some of the rooms in the Parish house.

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True love, even for an unworthy object, may bring character to sublime expression. No great thing can be in the soul, regardless of its external effect, without the soul being better.—*The Congregationalist.*

## PENNSYLVANIA MORE THAN MEETS QUOTA FOR JAPAN FUND

**The Diocese of Pennsylvania has gone "over the top" in meeting its $50,000 apportionment for the Japanese Emergency Fund.**

**As the "Church News" went to press the Emergency Fund had reached $50,100, all of which has been forwarded to the National Council.**

**The latter body had asked the whole Church to raise $500,000. The Executive Committee of our Diocesan Council fixed our share at $50,000.**

**Confidence that our church people would respond has been justified.**

**All contributions continuing to be received will be promptly forwarded to the National Council.**

## APPRECIATION FROM DOCTOR WOOD

In a letter to THE CHURCH NEWS Dr. John W. Wood of the National Department of Missions announced that he and Bishop Gailor were to sail from Seattle for Japan on November 22. His letter, dated November 9, says the Emergency Fund for Japan at that time had reached $360,000.

"I cannot go without sending this line to express my great gratitude for all the help that you have so kindly given in this hour of Japan's appalling suffering. I shall carry to Bishop McKim and other friends in Japan, both Japanese and American, the message of what you have done to help."

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Come, fretting soul, wearied and worn out with the sense of failure; sit down and think of what the blessed Lord is, and of what He has done to compel our confidence in Him! Why, His very name is Jesus Saviour!—*Mark Guy Pearse.*

the Church, but in some way it fell upon the women's shoulders to "carry on."

If we raise a few more thousands, perhaps, the CHURCH MEN will say: "You *Churchwomen* have done your share, we will make up the balance."

The terrible disaster in Japan naturally must come first to our thoughts and hearts, and we must give *all* we can to that great need.

But, we must not let our home mission obligations suffer in consequence.

Remember the United Thank Offering verse—

"And must I be giving again and again?"
"Oh, no!" said the angel piercing me through,
"Just give 'till the Master stops giving to you."

Contributions can be sent to the treasurer, Stephen Baker, 40 Wall St., New York City, or to Mrs. John Markoe, chairman of the Woman's Committee, 1630 Locust Street, Phila.

M. E. RUMNEY,
*Secretary for the Committee.*
100 Harvey St., Germantown, Phila.
November 13, 1923.

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## MISSION STUDY CLASS NOTES

The season's work for the Mission-study classes opened Wednesday, October 24th with a Corporate Communion and breakfast, followed by a Conference of Educational Secretaries and leaders.

The conference was devoted to a setting forth of the work under the Commission of Mission-study, the new name for the Educational Department. This was described in detail with the help of a chart showing all the activities connected directly with the Mission-study class.

Rev. Nathaniel Groton described the work undertaken by the clergy on the Commission, which is to get the clergy of the Diocese interested in forming study-classes in their parishes. He also told of the class to be formed in his own parish, which is under charge of the vestry and is setting an attendance of 100 at their first meeting as their goal.

The following classes were announced:

Normal class at the Church House Monday mornings at 10.30 o'clock; Class at St. Thomas', Wednesday evenings, at 8 o'clock. Leader of both, Mrs. Pilsbry.

Interparochial Epiphany Class, at St. James'. Leader, Dr. Jeffries.

Epiphany interparochial Class, at St. Asaph's, Bala. Leader, Mr. Groton.

The conference then discussed the general ways and means of mission-study class work, starting with the question, "How can we get a Mission-study class in every Parish in the Diocese?"

## CHURCH PERIODICAL CLUB

**What are you doing with your reading matter?**

**Who is your Parish Librarian? Find out.**

**Ask her what you can do with your magazines and books.**

**The demand is greater than the supply and we want the co-operation of every individual in every parish in the Diocese in this work.**

**What are you doing to help us?**

The work of the Church Periodical Club is divided into three departments—Missionary, Educational and Social Service.

The Missionary Department sends out about 3185 magazines weekly and the Social Service Department sends yearly about 38,756 magazines to both diocesan and distant Community Reading Rooms.

Appeals constantly come from Liberia and West Africa for agricultural magazines, from China and Japan for medical magazines and from British America, the West Indies, Army and Navy stations for miscellaneous magazines. The Church Periodical Club sends magazines and books regularly to our missionaries and lay workers stationed throughout the South and West.

A. F. KEMPTON,
*Correspondent for Penna.*

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## GIRLS' FRIENDLY SOCIETY

The Thirty-fifth meeting of Central Council, Girls' Friendly Society in America, was held in Baltimore, Md., from November 8th to 13th. Besides six members of Central Council and the five Member-guests who were invited from every Diocese, more than forty Associates and Members from Philadelphia went down for the whole or a part of the meeting. The meeting was very well attended by delegates and visitors from all over the country, some coming from California and Texas. The large number present was shown in the Corporate Communion, on Sunday, held in old St. Paul's Church, Bishop Murray, of Maryland, the celebrant, when 715 communed, the largest number ever present at such a service.

The Festival Service, always held during these meetings of Central Council, was also this year (by reason of coming on Armistice Day) a Patriotic Service. The day was of Indian Summer temperature, and the Service was held on the Cathedral grounds. After an address by Bishop Thomson, of Southern Virginia, the band and firing squad, followed by the choir and clergy, the National G. F. S. A. Officers and Members of Central Council, and the Associates and Members of the branches of the Society in the Diocese of Maryland, with the visiting Members, marched around the Peace Cross, a beautiful wreath was laid at the foot by two Gold Star Mothers, the salute was fired and the Star-Spangled Banner sung. The memory of this service will always remain with those privileged to be present.

The offerings given at both these services were for the immediate relief of the Church in Japan and amounted to $500.

The Council transacted much business relating to the present and future of the Society, and has in project a splendid national enterprise. Miss Frances Sibley, of Detroit, Michigan, was re-elected National President. The next biennial meeting will be held in Cincinnati, Ohio.

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## RETREATS AT MISSION HOUSE OF ST. MARGARET SISTERS

The Rev. Clarence M. Dunham, of Orange, N. J., conducted a Retreat, Wednesday, November 14, at the Mission House of the Sisters of St. Margaret, 1831 Pine Street, for Associates and other women. On November 24, the Rev. Frank L. Vernon, rector of St. Mark's, Philadelphia, conducted a Retreat for Teachers.

The Rev. Charles L. Gomph, rector of Grace Church, Newark, and Honorary Canon of Trinity Cathedral, Newark, will conduct a Retreat for Nurses on Tuesday, December 11. Other Retreats scheduled are: Wednesday, January 16, for Social Workers; conductor, the Rev. Charles N. Lathrop, Executive Secretary of the National Department of Christian Social Service; Friday, February 22, for Business Women; conductor, the Rev. William P. McCune, rector of St. Ignatius, New York City.

Those desiring to attend any of the Retreats will notify the Sister-in-Charge.

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The Advent Mission-study Class for leaders began its sessions, Monday, October 29th, with a full enrollment. The class will continue in session weekly for seven sessions and will supply leaders for the Advent parochial classes.

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The Diocesan Bible Class is holding its sessions Fridays, at 11 o'clock, lasting one hour. Place, the Church House. Leader, Mrs. Pilsbry. Subject, "The Life of Our Lord." All are invited to attend.

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The Epiphany Normal Mission-study Classes will begin Monday, January 7th, at 10.30 A. M.. at the Church House. Subject, "The Church in Japan." Leader, Mrs. Pilsbry.

## THE ALL-DAY MISSIONARY MEETING

For many years it has been the custom of the Woman's Auxiliary to begin its winter work with an All-Day Missionary Meeting with speakers from the fields covered by the five Committees into which Auxiliary work in our Diocese is divided.

In good old times when people were not so hurried and meetings were not so numerous this day used to be looked forward to and the opportunity eagerly grasped by Churchwomen and it was no uncommon thing to have a crowded and even overflowing Church, which was a great help in keeping up the "esprit du corp" of the Auxiliary but was also a tremendous help to the missionary speakers themselves.

Then we fell on bad times, the war with its manifold duties came and after the war that staleness and weariness which has made all concerted effort so difficult and meetings seem so wearisome, so that this year it was a matter of serious concern to the Executive Committee what should be done to remedy this state of affairs and to make this as it should be, with the Lenten Devotional Meeting, the very crown of our corporate Auxiliary life.

Following up a suggestion of Mrs. Arthur E. Newbold, Jr., Secretary for the Committee on Colored Missions, a young Publicity Committee was appointed and Mrs. Newbold put in charge of it and thanks to their zeal and efficiency much of the old time spirit was aroused and again our hearts were gladdened by an enormous increase in the attendance.

Everyone who had the privilege of being present and hearing the stirring missionary talks felt that though the weather was stormy they were an hundred-fold repaid for their effort.

The day began as all such days should begin, with the Holy Communion followed by two addresses, the first by Doctor Baker, missionary to the Klamath Indians in California and the second by Bishop Bratton of Mississippi speaking for the American Church Institute for negroes and also for the Church's Program. Then came the reading of a letter from Bishop Rhinelander telling of his unavoidable absence but with a message of affectionate greeting to the Auxiliary which made the hearts of the women present sad to think of the loss they are facing in his resignation and a pause for silent prayer that God would grant the guidance of His Holy Spirit in the choice of his successor.

The hospitality of Holy Trinity is proverbial and though the Auxiliary now brings a box-luncheon the delicious tea and coffee served by the ladies of the Parish sent everyone back refreshed and ready for the afternoon session. Mr. Stockman, for the Seamen's Church Institute, and Mr. Shreiner, for the Church Farm School, made us proud of our Diocesan work and Mr. Goodman, speaking for the Esquimaux of Point Hope, Alaska, and Bishop Carson from Haiti, reminded us of our far-flung battle line and what our opportunities are in those widely differing people.

Six addresses of unusual merit on six of the many crises facing the Church today! Surely the knowledge that such men are doing the Church's work must nerve us to every effort possible that we may not be found wanting.

FRANCES SCOTT.

### THOUGHTS TO REMEMBER FROM MISSIONARY MEETING

**"Where did we get the Program? From ourselves."—Bishop Bratton.**

**"The Klamath Indians' Children's children will be the Christian leaders of their tribe because of the work we have begun.—Rev. Charles W. Baker.**

**"Serve without discrimination and with love in our hearts for the seafarers.—Rev. P. R. Stockman.**

**"Train a boy's hands and brain and give him a Christian environment and he will be a credit to the Church when he leaves the Farm School.—Rev. C. W. Shreiner.**

**"The Esquimaux are now closing their heathen dances with Christian prayers.—Rev. F. W. Goodman.**

**"A church in Port Au Prince and a school beside it right away if the Church is not to die out in Haiti. —Bishop Carson.**

## DR. TEUSLER CABLES BOOKS ARE NEEDED IN JAPAN

Doctor Teusler cables the national office of the Church Periodical Club asking the immediate sending of books to Tokyo, Japan. "Now that their most immediate necessities have been relieved the reaction has set in, the things that will help most are books." Fiction, Travels, Biography. He wants them quickly. Books go as printed matter postage one cent for two ounces, weight limit is four pounds for one package. Will each one send him a book. Consult the Diocesan Church Periodical Club and let it know how many you will mail.

MRS. A. F. KEMPTON,
*Correspondent.*

## THE UNITED THANK OFFERING

The Annual Conference of the Parish Treasurers of the United Thank Offering was held on Thursday, October 25, in the Church House. It was an enthusiastic meeting. The Rev. W. J. Loaring Clarke, D.D., was the speaker. He told us of the wonderful inspirational work the women were doing by their loyalty and by their diligence. A letter was read from Miss Theresa Sands, who has just gone to Fort Yukon, Alaska, as a United Thank Offering worker, giving interesting and helpful first-hand news of one of our new workers. Miss Sands went from Calvary Church, Conshohocken.

As usual, the Diocese keeps step with the progress of the Church, and when the amount of the Offering was announced it was the best so far for the first Fall Offering of the Triennium: $7355.59 from ninety-three parishes. Since the meeting $1213.28 has come and there are still more churches to hear from. Our grand total to date for the first year of the Triennium is $22,436.19, a good gain and a good showing.

Think what it would mean if every one of us got at least two more contributors, doubled many times. If all of the 40,000 women in the Diocese gave to the Thank Offering, think of the work that would be done. Only about 8000 give now. Let each United Thank Offering giver start now to get at least two more contributors. One year of our journey to the next Triennial Offering lies behind us. Let us do things this time. Let us at least double our number of contributors *now,* not at the last moment. We are fresh and happy in the Fall and can do great work, so let us do it. A BLUE BOX IN EVERY HOME BEFORE OCTOBER, 1925.

AMIE H. C. HOLLINGSWORTH,
*Diocesan Treasurer.*

## TO THE WOMAN'S AUXILIARIES OF THE CHURCH

One thousand dollars for the Bishop Rowe Foundation Fund!!

The only way we can reach all the members of the Woman's Auxiliaries to tell this good news is through the courtesy of our Church papers.

The check for a thousand dollars was sent last summer by a member of the Pennsylvania branch of the Woman's Auxiliary.

At present the amount on hand for the fund is $78,372.59—only requiring $21,627.41 to complete the one hundred thousand for which we are striving.

It has been most encouraging to hear lately, from a member of our Parish Auxiliaries, that they intend to contribute again this winter.

The fund was started by the MEN of

# In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

## St. Mark's Church, Honeybrook

The approach of Thanksgiving Day makes it necessary to send to the press the material for THE CHURCH NEWS at an earlier date than is commonly the case. Other contributions have, therefore, not reached us, so the Editor of this department takes the opportunity to give some account of the parish of which he himself is rector.

St. Mark's is a church of the open country. Although in Honeybrook township, it is five miles distant from Honeybrook Borough. Within its parochial limits are included, in addition to Honeybrook, the townships of West Nantmeal, Wallace and West Brandywine. The territory within which St. Mark's ministers, although irregular in outline, is approximately ten miles from border to border. The Church, the rectory and the little country school are located on Church Hill, which forms the center of a beautiful farming valley, bordered in the distance by a circle of hills. A Vocational School, teaching, in addition to the regular subjects, agriculture, domestic science and manual training, and maintained by the state and the township in conjunction, is located near Honeybrook Borough.

St. Mark's has ninety-nine communicants, of whom eighteen have been confirmed within three years. The majority of the members of the congregation have to drive four miles or more to Church, yet the attendance is large in proportion to the membership. Last Sunday there were seventy at the morning service.

An evening service at the Church is not practicable in a parish of this type. With the exception, therefore, of an occasional evening service at which an illustrated lecture is given, the Sunday evening meetings are held at farmhouses in all parts of the parish except in the neighborhood of churches of other religious bodies. These meetings are simple and informal. Many familiar hymns are sung, there is a very brief service and an address by the rector. Many people connected with the other churches attend these neighborhood meetings, and also many who do not find it possible to attend other religious services. Last Sunday evening there were thirty-two at the farmhouse meeting. They serve an important social, as well as religious, purpose. They bring the people together and promote fellowship.

Through the Ladies' Aid Society, also, the Church ministers to the people of the neighborhood, and enlists their services, irrespective of their denominational relationships. The Society has fifty-one members. It does the work of the Woman's Auxiliary for the Diocesan Supply Bureau. Last year the Society's contribution to missions amounted to $52.20. The Society also raises about $350 a year for parochial purposes. It pays for the fuel for the church, pays the organist and contributes to the church treasury. All-day meetings of the Society are held at the farmhouses every other Saturday during a large part of the year. The Society is not only an ecclesiastical, but also an important social agency in a farming community.

The St. Margaret's Society is composed of the younger ladies of the parish. It raises about $200 a year. It contributes to the general Church funds, has supplied hangings, etc., for the Church, and, at its last meeting, presented $50 to the rector's wife.

The Junior Auxiliary meets at the rectory on alternate Saturday afternoons. Besides preparing articles for sale at the Church fair, it has sent boxes to China and to South Dakota.

The Boy Scouts of the parish belong to the township troop, which has an exceptionally fine scout master, Rev. H. E. Kurtz, a Presbyterian minister, but one who has at present no regular parochial cure.

A Church of the type of St. Mark's has many friends and former members now living at a distance. It also aims to promote, in every possible way, the most friendly relations with the members of other Christian Churches. The *St. Mark's Bulletin* is published several times a year to keep the friends of the parish informed as to what is being done in their old home Church. A Parish Picnic is held in July, and two Church Suppers, one in September and one in November, are held annually. These suppers are attended by about 200 people, and they bring together the friends of St. Mark's from neighboring towns and cities, and the people from other Churches. One of the most important annual social events is the Church Fair, held in May or June at the residence of Mrs. W. W. Montgomery. It was attended this year by 400 people, and the proceeds of the sales amounted to about $300.

The Wyebrooke Grange meets every other Tuesday evening in its hall on the second floor of a large and handsome school building about two miles from the Church. Founded in 1867 for the purpose not only of bringing the farmers of the country together into an organization, but also with the object of providing better social life, and of educating the people along all lines of rural progress, the Grange is not only the oldest, but in its program the most comprehensive, of all our rural organizations. Wyebrook Grange has nearly 200 members. The rector of St. Mark's is chaplain, and many of her members are active workers.

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### ST. JAMES', DOWNINGTOWN, CELEBRATES 80th ANNIVERSARY

Bishop Rhinelander delivered the anniversary address on Friday night, October 26th, at the celebration of the eightieth anniversary of the foundation of St. James' Parish, Downingtown, Chester County. Addresses were made also by the Rev. H. B. Bryan, of Jersey City, and the Rev. J. H. Earp, of New Castle, Del., two of the former rectors. The present rector is the Rev. H. R. Gummey. The Downingtown Church is a namesake of St. James' Church, Twenty-second and Walnut Streets, Philadelphia. During its early days, before the Downingtown Church became a parish, the Philadelphia Church was one of its loyal supporters and was largely instrumental in helping it become a self-supporting parish.

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### CHADD'S FORD

Rev. D. L. Sanford writes as follows:

I have already spoken of the extensive improvements of the church at Chadd's Ford as far as the chancel equipment is concerned. To the beautiful gifts therein described have been added a good chapel organ of oak to match the chancel, and a lovely little oak font, with aluminum bowl—a memorial to Frank and Ravanna Graff, founders of the parish, from their daughter, Mrs. Horace Sinclair. The new class confirmed doubles the list of active communicants, and will be the means of bringing several more accessions in the near future probably. Financial matters are looking up in both places, and St. John's, Concord, has in contemplation considerable improvements in the rectory.

### THE CO-OPERATIVE SHOP

The private opening of the new building took place on Friday and Saturday, November ninth and tenth. This was the occasion for which the ladies of the joint committee have been working so hard all summer. They were not satisfied to have the generous donations to the Shop on exhibition, but they wanted them to be shown under the most favorable conditions possible. As a result, they succeeded in presenting a show room, which quite equalled in daintiness and beauty, any exclusive dressmakers' establishment.

The most elaborate costumes were displayed on dressmaker's forms, the most exquisite pieces of material were draped in graceful designs, the rarest old hand-painted fans, trimmed with real lace, were displayed in glass cases; and beautiful lampshades, made out of superb pieces of gold lace and chiffon, which had been on dresses, were on lamps, made of old pieces of pottery and china, which had been made into lamps for electricity.

Handsome baskets were standing about, filled with flowers, which had been generously donated by the following flower shops: H. H. Battles, J. J. Habermehl's Sons, the London Flower Shop, and Green and Baxter.

There were also, on exhibition, pretty, simple little cotton or crepe dresses and rompers for children, which had been made by some of the members of the old shop, and were paid for, by the Founders, as a means of earning pin money, during odd minutes at home, of ladies who do their shopping at the Shop.

At the opening, a member of the committee admired a simple frock, made of beautiful material. The manager, and her friends persuaded her to try it on; but it was not quite big enough; so they told her that this dress had been made in the Shop, out of some material from an old dress, which they had ripped up and dyed; and, as there was still enough material for another dress, she could have one made exactly like it. This is now being made, and she has already had one fitting for it!

Since the new manager, Mrs. Humes, has been at the Shop, she has sold 220 ladies' frocks; 185 hats, and 16 pairs of shoes.

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### REQUEST FOR CHURCH BELL

A bell or contribution towards the purchase of a bell is requested for the Church of England Church at Flowers Cove, Newfoundland. This is the only church on the Straits of Belle Isle and is a missionary church. Information regarding the church will be gladly given by Miss Elizabeth Criswell, 10 South Eighteenth Street, Philadelphia, Pa.

### CAFETERIA AT ST. JAMES ESTABLISHES NEW RECORD

THE CHURCH NEWS takes great pleasure in directing attention of all our church people to the splendid community service being rendered business women in the neighborhood of St. James Church, Twenty-second and Walnut Streets, by the Cafeteria being conducted by that Parish.

In October it completed the greatest month it has ever had. In the twenty-three days of that month, the other days being Saturdays and Sundays, 6700 lunches were served, an average of 291 per day. The Guild House, which is the center for community service and in which the Cafeteria is located, had a weekday population for October of 8200, representing 1500 at 103 meetings and gatherings of all sorts on weekdays, in addition to the 6700 total in the Cafeteria.

It is worth while noting that an outstanding national Social Service leader has written of having spoken of the work at St. James in seventeen states.

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### MORAL: JOIN THE CHOIR

The following is taken from the Parish paper of St. George's Church, East Indiana Avenue and Livingston Street, the Rev. A. J. Arkin, rector, thanking the women of St. Paul's, Chestnut Hill, for an auto load of flowers sent to St. George's:

"There were enough flowers to cheer at least fifty homes, and to bring comfort to the sick in the Northeastern Hospital, and last, but not least, to decorate the Altar and Chancel for one of the finest church weddings in our congregation. The happy couple were both members of our choir, and it was the first wedding in which the whole choir participated.

"It is a curious fact, by the way, and quite significant, that of the marriages, eight or more, which sprung from the choir, in which the friendship of the two began and ripened into love, not one is a failure; but all are blessed with domestic felicity. Moral: Join the choir."

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### INFORMATION ABOUT JAPAN

Doctor Reifsnider's personal story of the earthquake disaster is available in printed form and may be obtained from the Department of Missions, 281 Fourth Avenue, New York, by asking for Leaflet 262, which contains also Bishop Tucker's brief address to the Council and the Resolutions passed at the Council meeting, together with a printed envelope for offerings toward the Emergency Relief Fund.

### THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY

As its quaint, old-fashioned name proclaims, this is an old-time Society—a modest one, but still carrying on its valuable work according to its ability.

Its purpose is to send out the Prayer Book without cost for the missionary work of the Church. The value of this assistance to missionaries in the field can be best told perhaps in their own words, gleaned from many notes of grateful appreciation. From Silver City, New Mexico, one writes, "This is the seventh building I have been instrumental in erecting since I have been receiving grants of books from your Society, and I want you to know that without your help in providing books one could not attempt mission work so freely, nor carry it on half so well. Many times in these fields men and women ask for the gift of a Prayer Book. It very frequently leads to their being confirmed."

From the chaplain of a charity hospital in California: "I beg to acknowledge the receipt of eighteen copies of the large size Prayer Book which came yesterday. I have already placed one with a dear old lady—a shut-in—and she was perfectly delighted because the print was large enough for her to read. I want to thank you and the Prayer Book Society for their kindness to me, and the contribution they are so often making, which helps so many to worship and praise our Beloved Lord through our Prayer Book."

All of which is very inspiring, but we earnestly appeal for a more general sympathy and a larger list of subscribers. Prayer books which in the old days cost 20 cents are now sold for 50 cents. Our resources are found to be more limited, not in dollars, but in their purchasing power. Every parish should be represented. We beg for subscribers, from whom we would ask only $1 a year, to be collected by someone who would represent her parish as a member of the Society at its quarterly meetings.

*The Society needs your help.*

MRS. ALLEN EVANS,
*President.*

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### DISTINGUISHED SERVICE CROSSES ARE AWARDED

All Saints' Church, Omaha, at a recent Sunday service awarded "distinguished service crosses" to six members of the congregation whose service to the Parish as warden, vestryman, treasurer, organist, teacher or chorister covered periods from twenty to nearly forty years each.

# Advent—A Meditation

By The Rev. J. F. Weinmann

Back in earliest memory we hear the teacher and the rector saying, Advent, Children, means coming. It does. It looks again to the coming of Our Lord. It is the portal or vestibule of the Nativity. It speaks, therefore, of Judgment and as such has been frequently called, the Lesser Lent. Also, it is the Church's New Year, for on Advent Sunday we turn back from the long procession of Sundays after Trinity—and begin over again the honored cycle of the Church's Year.

As from some eminence, then, we gaze reflectively into the soft light of a recurring eastern valley, we view again the Creche, the Cradle of the Holy Child. Oh Come, Oh come, Emmanuel, and ransom captive Israel; Oh Come, Thou Day-spring, come and cheer our spirits by Thine Advent here. O holy Child of Bethlehem, descend to us, we pray; cast out our sin and enter in, be born in us today.

It is the simple Christian truth, then, if we can but learn it, or hold it once more for our Advent thought, that our Lord is really coming. Or may come. To me and you and all of us. Behold I stand at the door and—knock. Coming in still another brooding effort by His Blessed Holy Spirit, ever present with His Church, to subdue and chasten my all too wilful and rebellious spirit; coming to bring again His Peace on Earth, Good Will to Men; Where is Thy reign of Peace? Coming to inspire again victory, yes, but victory over self and sin; coming to gladden those whom hard life has not made glad; coming, with Life and Immortality, to comfort those who mourn and whom only God can really comfort; coming in Fellowship and Brotherhood, in justice and equality of opportunity to dare and to be brave, and "to do my duty in that state of life unto which it shall please God to call me." Yes, it is the truth we have learned, Advent means Coming. Oh Come to us, Oh Come to us, Our Lord Immanuel.

A Lesser Lent, but none the less real. A time of examination, recapitulation, revaluation, readjustment. A time of confession, abstinence, new purpose and resolution. God's life the great River, unbroken, unchanged and unchanging, the same yesterday, today and forever; mine the fitful stream, halting, broken, hesitating, but—beginning again and yet again. Each day is a fresh beginning, each day is the world made new; also each Advent. Oh God, our help in ages past, our hope for years to come. Yet there is time. Today if ye will hear His voice, harden not your hearts.

New Year's Day. The Church's New Year's Day. Lo, I am with you all the days. Men have come, generations, wars and rumors of wars, strife, distress of nations, but still Our Lord and His Church. Where sin abounded Grace did much more abound. Our Lord in His Church. I speak concerning Christ and the Church. The Church the Body of our Lord and we His members, and everyone members one of another, growing up into and unto Him who is the Head. The Church not only an organization or a society; the Church an organism, instinct with Life, Divine Life. Sacraments. Means, avenues, channels, of sorely needed Grace. Our Blessed Redeemer ere He breathed His tender last farewell, a Guide, a Comforter bequeathed, with us to dwell. Come, Holy Spirit, heavenly Dove, with all Thy quickening powers; kindle a flame of sacred love in these cold hearts of ours—Come, shed abroad a Saviour's love, And that shall kindle ours.

## WEST PHILADELPHIA SUNDAY SCHOOL ASSOCIATION MEETING

The West Philadelphia Sunday School Association of the Diocese of Pennsylvania, at its annual meeting held Thursday night, November 8, at the Church of the Redemption, Fifty-sixth and Market Streets, elected the following officers for the ensuing year:

President, Rev. Joseph Manuel; Vice-President, Rev. C. W. Schiffer, D.D.; Secretary-Treasurer, E. Tracy Tobin; Delegate Commission on Church Schools, Rev. John M. Weber; Executive Committee—Chairman, Rev. Granville Taylor, Rev. Wm. N. Parker, Rev. C. E. Tuke, D.D., Mrs. H. Lord Gilberson, Mrs. R. C. Loving, Miss M. E. Kilbourne.

The topic discussed was "The Successful Teacher." The speaker was Prof. Stephen F. Bayne, Superintendent of the Church School, Chapel of the Incarnation, Trinity Parish, New York City. Prof. Bayne gave a very forceful and instructive address. Over one hundred and fifty Church School workers were present, thirteen Parishes being represented.

## THE CHURCH MISSIONARY CALENDAR

A blue-clad publication is with us, an old friend in new dress, whose home is in our Diocese, and who touches with loving cheer the outermost boundaries of this Church.

"The Church Missionary Calendar," well named, in truth, for from cover to cover the Church is there.

*The Church*—Militant "here on earth" with information covering every phase and department of her life. The Church—"Triumphant" from the Bishop's great teaching on the Watchword of the year, "Incarnation" to Bishop Perry's "Discipline of Prayer" which touches all eternity.

*Missionary*—"The Church sending every baptized member." Every field under the Department of Missions is represented, each written by the Bishop in charge, and beside the information a directory of all missionaries. Truly a challenge for our consecrated daily prayer for these our soldiers on the Church's firing line.

*Calendar* not only daily, but the whole year in conventional form on the cover: and the Church's Calendar of festival and fast with the Lexionary of 1922 as set forth by General Convention.

Surely complete, surely most worthwhile, and if we her baptized members would be loyal soldiers surely this Calendar must be in our hands.—A "Drill Manual of the Army of God."

E. D.

### THE PRAYER GUILD AT WRIGHTSTOWN

In the "Center" of Wrightstown, Bucks County, lies a sheltered hamlet. Slowly, but surely, as time slips by, time sees there a gradual transforming.

A mill, once buzzing with machinery, now is turned into a refectory, and a large room for community work and amusement. The old stone barn in the field challenges the passerby to closer inspection as it holds against the sky the Banner of Re-birth, the Cross of Christ. We open the door to find ourselves on the threshold of His House of Prayer.

A quaint old dwelling regains its lost dignity with a coat of paint, new green shutters, hedged in by garden and orchard. As we come into the wide hall after our motor ride, an open fire, great bunches of autumn flowers and a cordial greeting, make us welcome.

There were only eleven of us gathered together, and we represented the Prayer Guild of the Teaching Office of the Church. What were we going to? A Retreat, and with it the rule of silence. . . . the first "eclipse" for many of us. Why at the County Center? Because this Center is being transformed, for that very reason, to become a place, a sanctuary, where men and women may go, far away from the busy city crowds, for quiet days and silence—to be apart. As Mr. Booth said in his evening preparation, "to make a time for the sustained realization of the presence of God."

"Reality in the invisible is the need of the Church. Social and industrial, the neglect of the interior life has more to do with the weakness of our condition than any other thing. Father Harrison emphasized all this the following morning as he reviewed in the light of the Incarnation the 1st Epistle of St. John.

Father Harrison was "called" to take the Bishop's place and humbly, quietly, loyally, he brought forth the lesson of obedience. For the Incarnation was made possible "for us men and our salvation" by the obedience of a humble woman.

"What God can do with minds given up to His Will." He fits those He has chosen for His work.

The whole lesson is imbodied in this wistful challenging poem by Miss Helen Will Dunne Gould. It is called "My Job" and *she* knows how to express the idea of the heroic in the commonplace.

E. S. H.

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From the moment when God breathed into the nostrils of man the breath of life, man became a rational soul endowed with, and conscious of, a capacity to receive of the divine life, according to the degree of human willingness and obedience.—*Henry Lowndes Drew.*

### ARMISTICE WEEK PREACHING SERVICES AT ST. PAUL'S, OAKS

The rural parish of St. Paul's Memorial Church, Rev. Caleb Cresson, rector, continues to evidence many signs of spiritual and temporal activity. With its Church School and Bible Classes recording an average attendance of over 70 per cent of its membership, the missionary quota of the parish has been overpaid this year. In addition to the quota, the organizations have sent missionary boxes and also paid out over $300 towards objects not credited upon the quota.

The most encouraging evidences of the parish spiritual growth are the increased attendances at the church services and especially the celebrations of the Holy Communions, at which latter services the men and boys are noticeably present in large numbers. This parish is enjoying harmonious co-operation amongst its members and this is particularly happy, since out of the ninety-six members presented by the rector in the past seven years these persons have come to the church from ten different denominations and several from the Roman communion. St. Paul's serves as a Unity Church within a population of about 2000 souls scattered over some fourteen square miles of sparsely settled territory in a district where the feet-washing Baptists known as Brethren have a very large communicant membership of over 400 persons.

Armistice Week was celebrated in this parish with special services on Sunday the 11th, at which time six probationers were advanced to membership in the Girls' Friendly Society and gifts were received for a box to be sent to the Rosebud Mission of South Dakota, under the auspices of the Church School Service League, and two other boxes, one to Virginia and another to the Carolinas, under the auspices of the Church Periodical Club.

There were special preaching services during the week, with the following preachers in order named: Rev. H. L. Hannah, All Saints', Norristown; Rev. C. E. Spalding, Advent, Kennett Square; Rev. S. R. West, Christ Church, Pottstown; Rev. C. S. Goodman, Emmanuel, Holmesburg; Rev. Dr. G. H. Toop, Holy Apostles, Philadelphia.

During Advent and Lent the weather conditions are apt to be so unpropitious for evening services that this plan of having a week of special preaching has been tried in the past and with most encouraging results.

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What have you done today that nobody but a Christian would do?—*Maltbie D. Babcock.*

### REV. MR. COLLETT APPOINTED TO COUNTRY CENTER

The Rev. Charles H. Collett has been added to the staff of the Country Center Mission. Mr. Collett till recently had been rector of St. Stephen's Church, Boston. Prior to that he taught at St. Paul's School, Concord, N. H. Bishop Rhinelander appointed Mr. Collett to the special work at Center Hill and New Hope, and he is assisting at Southampton. Mr. and Mrs. Collett will live at the Community Center at Wrightstown.

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### THE REV. J. K. MOORHOUSE

In the death of the Rev. J. Kennedy Moorhouse on November 8, the Diocese suffered a great loss. Comparatively few had any knowledge his condition was serious and it was not until within a few days of his passing away that realization came the end was near.

During his last days Bishop Garland was with him and from the Bishop Suffragan's hands he received the Holy Communion. Mr. Moorhouse was one of the most loved of all the clergy in the Diocese. His advice and counsel always received a ready ear in the Executive Council and in the management of Diocesan affairs generally.

Mr. Moorhouse had been ill about two weeks. Death was due to heart trouble. Funeral services were held Saturday, November 10 and were conducted by Bishop Garland. His body was on view in Calvary Church, Conshohocken, from 12 to 2 o'clock and gave hundreds the last opportunity to look on his face. Virtually the entire town shared in the grief and sorrow. Interment was in Old St. David's Churchyard, Radnor.

Mr. Moorhouse was rector of Calvary Church, Conshohocken, from 1910 until his death, and from 1918 was Dean of the Norristown Convocation. He was ordained Deacon in 1903 and Priest in 1904 by Bishop Whitaker. While Deacon he was in charge of the newly organized mission of St. Paul's at Bristol, and when that work became a parish in 1905 he was elected rector, remaining there until he went to Calvary. He is survived by a widow, a son and a daughter.

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What a serene and quiet life you might lead if you would leave providing to the God of Providence! If God cares for you, why need you be anxious, too? Can you trust Him for your soul and not for your body? Come, then, soul, have done with fretful care and leave all thy concerns in the hand of a gracious God!—*C. H. Spurgeon.*

# Here and There in the Diocese

**News items and personals for this department of "The Church News" from all Parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 South Nineteenth Street, Philadelphia, Pa.**

The Women's Guild of St. Philip's, West Philadelphia, has contributed $25 to the building fund of St. Giles Mission, Stonehurst, in memory of Mrs. J. Warren Goheen, whose nephew, the Rev. Walter C. Pugh, is priest-in-charge of St. Giles. Mrs. Goheen was for many years President of the Ladies' Aid of St. Philip's, which was formerly the name of the Guild. Mrs. Goheen died on October 8th.

The Church School Service League of St. Philip's Parish, West Philadelphia, has sent a box of Christmas presents to St. Lioba's School, Wuhu, China. Two other boxes are being prepared, one for the Canal Zone and one for South Dakota.

St. Giles, Stonehurst, has organized a Parish Council composed of officers of the various organizations. It will meet regularly on the first Sunday in January, second Sunday in May and second Sunday in October.

St. Anne's Class of St. Giles Church, Mrs. Keister, teacher, has raised $194, which will be used for a Processional Cross, some chairs for the church and a contribution to missions.

The Rev. J. Hoyo, a native Japanese, who, like many other Japanese clergy, is being trained in this country, gave an illustrated lecture recently before the Church School of the Chapel of the Mediator, West Philadelphia, in which he showed many scenes of the land where the earthquake wrought great devastation. Mr. Hoyo is studying at the Philadelphia Divinity School.

At a recent meeting of the Young People's Fellowship of St. George's, East Indiana Avenue and Livingston Street, the following officers were elected: President, Miss Ethel Butler; Vice-President, John Enders; Treasurer, Paul Wurst; Secretary, Miss Marion Clews. The Committee on Arrangements, Miss Ella Rauch, Chairman, is making up the program of the year's activities.

The congregation of St. George's has presented their rector, the Rev. A. J. Arkin, with a beautiful stole of the color for Advent season and also with book markers of the same color.

The Junior Girls' Friendly of the Church of the Advocate, Eighteenth and Diamond Streets, has elected the following officers: President, Theodora Ninesteel; Vice-President, Gladys Matthews; Secretary, Helen Millick; Treasurer, Catherine Bewley.

Miss Etta Welte has succeeded to the post of Superintendent of the Beginners' Department in the Church School of Epiphany, Sherwood, filling the place formerly held by her sister, Miss Jane M. Welte, who recently went to Japan from the Epiphany to do missionary work. Miss Etta Welte will have as her assistants all those who worked with her sister, and all the members of her own former class in the Senior School with the exception of one member, Miss Edna McMaster. The latter has been appointed Superintendent of the Intermediate Department.

With the approval of the Vestry, a Parish Council has been organized at Epiphany, Sherwood. It comprises two representatives from each of the following organizations: Vestry, Church School, both Chapters of Brotherhood of St. Andrew, Altar Guild, both branches of the Woman's Auxiliary, Girls' Friendly Society, Men's Club, Church Periodical Club and Epiphany Service League. Dr. D. L. Wallace is Vice-Chairman and Mrs. H. E. Beck, Secretary.

The Rev. Francis M. Wetherill, rector of the Church of St. John the Baptist, Germantown, and the choir of that church, have been invited to broadcast a chapel service from station WFI, December 16th, at 4 P. M.

The older members of what last year at the Mediator in West Philadelphia was called the Girls' Club have organized themselves into a Church School Auxiliary. They have already made plans to help in a bazaar that is to be given on December 7th and 8th by the Church School, to raise funds for the Lenten Offering. The officers are: President, Miss Aimee W. Guillium; Vice-President, Miss Florence Roscoe; Secretary, Miss Lillian Turkington; Treasurer, Mrs. James A. Wilkinson.

The Rev. Clarence W. Bispham, formerly priest-in-charge of the Pro-Cathedral of St. Mary and who resigned last spring, has taken charge of the Church of The Advent, Indianapolis.

An organ has been donated by the Sunday School of the Church of the Saviour to All Souls' Chapel of the Philadelphia Hospital.

Archbishop Nathan Soederblom, Primate of Sweden, was the special preacher in Gloria Dei (Old Swedes) Church at the morning service on Sunday, November 11th.

The Young People's Society of the Chapel of the Mediator are making it a point to take part in services in city institutions on Sunday afternoons. Last month they held a service in the Rush Hospital and in the Union Home for the Aged Blind. The Rev. Charles W. Schiffer, rector of the Holy Comforter, West Philadelphia, was the preacher at the latter service.

Mrs. J. Willis Martin, Chairman of the Diocesan Committee of the Woman's Auxiliary, spoke before a recent meeting of Woman's Auxiliary Branch, No. 1, of St. Matthew's Church, Eighteenth Street and Girard Avenue, describing most interestingly her work as a member of the Grand Jury which investigated county institutions, as a result of which many abuses were corrected.

The Church of the Holy Apostles, St. Clair, Pa., celebrated its seventy-fifth anniversary during the week of November 4th. The Rev. John R. McGrory, formerly assistant at St. Simeon's, in the Diocese of Pennsylvania, is rector of Holy Apostles.

At the request of the Rev. H. L. Hannah, rector of All Saints', Norristown, the Bishop has licensed two more Lay Readers for All Saints': Mr. Walter Larkin and Mr. Robert Bomberger. These two, with Mr. Edward T. Boggs, gives the Parish a staff of three Lay Readers.

All Saints', Norristown, is developing a fine Bible Class for men, under the leadership of Mr. J. P. H. Phillips. The discussion plan is being followed, the topic being selected the week before. The Japanese earthquake was a recent topic, which received a thorough discussion.

### UNVEIL MEMORIAL TABLET TO JOHN EVANS BAIRD

One of the features of the celebration of the Seventy-ninth Anniversary of the Parish of St. Jude and the Nativity on October 28 was the unveiling of the Memorial Tablet to the memory of John Evans Baird, a cut of which is shown on this page. The tablet is placed in the vestibule of the church.

Mr. Baird was baptized and confirmed in the old Church of the Nativity. He served for almost forty years as Rector's Warden. One of the most faithful laymen of the Diocese, he served many years on the Standing Committee. Mr. Baird was one of the founders of the Galilee Mission and was the last surviving charter member of the National Council of the Brotherhood of St. Andrew. The Philadelphia Divinity School, the old Board of Missions, the Bishop White Prayer Book Society and other Church organizations had his interest and membership. Always generous in his support of the Church in its mission work, Mr. Baird also gave to St. Jude and The Nativity the parish house it utilizes in continuing and expanding the religious work in the neighborhood.

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### MEDIATOR ADOPTS MISSIONARY

The Rev. Grafton Burke, M.D., attached to the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, has been adopted by the Chapel of The Mediator, West Philadelphia, as a "Mediator Missionary." Doctor Burke, at the request of the Rev. Granville Taylor, Vicar of the Mediator, has been assigned by the National Department of Missions to the West Philadelphia church. The Lenten Offering of the Mediator Church School has been definitely specified for Doctor Burke's support. As a result of the adoption of a missionary as their very own, the congregation is already manifesting increased interest in all missionary work of the general Church.

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### "WIN THEM ONE BY ONE," IS BIBLE CLASS SLOGAN

Monroe M. Johnson, leader of the Bible Class at the Church of St. John the Baptist, Germantown, has furnished the slogan quoted above to the members of the class, together with words of a song as follows:

"So, you bring the one next to you,
And I'll bring the one next to me;
In all kinds of weather, we'll all work together,
And see what can be done;
If you bring the one next to you,
And I bring the one next to me;
In no time at all we'll have them all,
So win them, win them one by one."

## Baird Memorial Tablet

### SPEAKERS TELL CHURCH CLUB OF WORK DONE AMONG THE POLES

The Rev. Elliot White, Archdeacon in charge of Foreign Work in the Diocese, addressed the Church Club, Monday night, November 19, on work among the Poles and other foreigners here, and presented Mr. John George Bucher, who gave an address on "Poland and Her Neighbors." Mr. Bucher has had many years' experience as a newspaper-man and writer upon special subjects, and entered Poland in 1919, traveling all over the country, and recently returned from another trip to Poland and Central Europe. His lecture was illustrated with colored lantern slides.

The Club is planning to hold its Annual Dinner the night of December 4. Details had not been completed when the CHURCH NEWS went to press.

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### CONFERS WITH ROUMANIANS

On the evening of November 2nd Archdeacon White met with a group of our Roumanian friends to confer with reference to St. John's, Northern Liberties, and our settlement work in its old parish house. Comparatively few Americans are familiar with the past history and present ideals of the interesting group of peoples that make up the present Roumanian state, nor are they aware of the valuable contributions they are giving to our country's welfare. Unlike some others of foreign birth, the Roumanians are keenly appreciative of American ideals and opportunities. Most of the group above mentioned are already citizens or have taken out first papers.

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### ST. PAUL'S, CHESTNUT HILL, NEW PARISH HOUSE

Announcement has been made that all the money necessary to complete that part of the parish house of St. Paul's, Chestnut Hill, which is to be a memorial to Mr. Arthur E. Newbold, has been given. The Parish is now raising the balance due on the work outside the memorial. This work includes, among other things, the heating plant and ventilating system for the Church and Choir and Clergy House, the stage with its two dressing and class rooms, the top of which will later support a new organ loft, and the excavation and foundations for the future gymnasium.

# The Editor's Book Shelf

*The Eucharist in St. Paul.* By Stuart L. Tyson, M. A. (Oxon.) Macmillan, 1923, pp. 62. $.75.

Two reasons mark this booklet as of more than ordinary interest: it is the first publication of the new *Modern Churchmen's Union,* and it is from the pen of the widely popular lecturer on Biblical subjects, Dr. Stuart Tyson. Nevertheless, after a somewhat careful reading of it, we are at a loss to understand just why it was written. If it has been issued as a polemic against historic Christianity, we can only point out that it is essentially a beating of the air, since there is hardly a conclusion in it which any intelligent theologian could not sign. On the other hand, if it appears as an example of very new and "modern" theology, it is decidedly passé, since where its language is clear, its thought is orthodox, and it is only in its ambiguous terms that "novelty" is suggested.

For instance, on pp. 50-51 we read, "To the present writer it is difficult to understand why St. Paul should be called 'a sacramentalist,' whose religious center of gravity was the Eucharist." Now if by this sentence, Doctor Tyson means simply that St. Paul was not a sacramentalist, it is quite easy to show that the judgment of New Testament scholarship in both Germany and France is clean to the contrary. As Weinel of Jena—certainly no Catholic—says in his *Paulus,* p. 93, "Never perhaps has the sacramental concept been more clearly expressed than by St. Paul in 1 Cor. x"; and for France, Loisy in his *Les mystères paiens et le mystère chrétien* (Chap. X) emphatically agrees. Indeed it would be instructive to have Doctor Tyson quote to us the acknowledged scholars—outside of English Dissenters —who deny that St. Paul was a sacramentalist. Of course it is only the oratorical ambiguity in this sentence which allows it to stand at all, but even on this level, have there really ever been in the Church any number "whose religious center of gravity was the Eucharist?" We doubt whether even among Religious of the Blessed Sacrament there has existed a fanatic so warped that this description would apply —yet it is only thus that the words have meaning.

The chief theological contention in the book seems to be that the terms "in remembrance of Me" and "show forth the Lord's Death" are not in themselves sacrificial, but naturally express the human and earthward side of the Eucharistic action. Again, as stated, this is obviously true. So orthodox a Roman book as Rauschen, *Eucharist and Penance in the First Six Centuries,* states definitely (p. 94) "The sacrificial character of the Eucharist is not clearly indicated in Holy Scripture." Moreover, the general position that the doctrine of the Eucharistic sacrifice does not emerge with any clarity until the end of the second century, i. e., Irenaeus, was promulgated and vindicated by the Catholic scholar Wieland of Dillingen in Bavaria in his two books *Mensa und Confessio* (1906) and *Der Vorirenaeische Opferbegriff* (1909). There is thus nothing new *in the facts* which Doctor Tyson adduces, and perhaps only a happy naiveté allows him to write as he does. For instance, when he labors so industriously to prove that it is human beings who are to be "put in remembrance," does he seriously imagine that any Catholic theologian actually imagines that *God* needs to be reminded of Christ's Passion, as unfortunately He has forgotten it? Doctor Tyson seems to have learned his theology from "The Ritual Reason Why," or some similar book, which undoubtedly good in its way, can scarcely be considered a compendium of theology. This is not the place to go into them, but there are really deeper grounds for the historic belief of Christendom than the children of fancy whom our Herod so valiantly slaughters.

C. R.

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*Life and Letters of W. J. Birkbeck, M.A., F.S.A.* By his wife. With a preface by Viscount Halifax. Longmans, 1922, pp. XV 390.

Was it not the late Dr. Huntington, of New York, who remarked that he was somewhat disgusted with the pro-Romans, that he could never grow enthusiastic over the pro-Easters, but that he would heartily welcome a few genuine pro-Anglicans? Being simple-minded pro-Catholics ourselves, we should never even attempt to analyze that mysterious genus "pro-Roman"; but of this we are sure, that could the late rector of Grace Church have perused this life of Mr. Birkbeck, there would have lingered with him not the slightest lack of enthusiasm either for Easterns or for pro-Easterns.

William Birkbeck was the greatest authority in the Anglican Communion on the Russian Church, and with Dr. A. Palmieri, one of the two greatest in the Western world. By reading, by travel, and by personal study with Russian ecclesiastics, he had made himself uniquely intimate with the life and feeling of Russian Christianity. It is said that he paid in all some twenty-two visits to the Russian land, and he never missed an opportunity not only to witness, but to comprehend the devotional fervor of the people.

So many of our own doctrinal and liturgical controversies have force only within the narrow limits of Western history, that it is distinctly invigorating to have fresh air let in upon them from the viewpoint of *Eastern* religion; and upon such questions as Invocation of Saints, Incense, and Reservation, Mr. Birkbeck's thorough theological knowledge of Russian thought has been especially valuable.

We cannot refrain from adding that while for Mr. Birkbeck it was generally "an open season" so far as Anglican bishops were concerned, there was one, and we are happy to say an American, for whom he had only admiration. Of Bishop Grafton, on his visit to Russia, Birkbeck exclaims joyfully: "It *is* such a blessing to have a Bishop who knows how to behave like a Bishop, and does what he ought to icons and relics" (p. 247).

The volume is a mine of interesting information first about the Russian Church, and secondly about our relations with that Church. All devoted to Church Unity should read it.

C. R.

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## DIOCESAN LIBRARY NOTES

An effort made to increase the number of Bampton and Bohlen Lectures for the Library met with success, partially. The list of Bohlen Lectures was increased by eleven volumes, as given below. These were presented by the Periodical Committee of the Church of the Holy Trinity—to whom we are deeply indebted.

Other volumes new to us, and very welcome, are as follows: "Bruton Parish Church Restored," Goodwin, presented by Miss Ida Wood. "Planning a Trip Abroad," Hungerford, and twelve pamphlets on the "Colonization of Liberia," and the "American Bible Society," given by Mrs. Allen Childs.

The Bohlen Lectures are: "The Temporary and the Permanent in New Testament Revelation," Nichols, 1905; "Semitic Proper Names," Johns, 1910; "Anselm's Theory of the Atonement," Foley, 1908; "The Christian Eucharist," Groton, 1913; "Faith and the Faith," Hart, 1914; "Apology and Polemic in the New Testament," Heffern, 1915; "Prophecy and Poetry," Rogers, 1909; "The Creative Christ," Brown, 1922.

Chaplain C. H. Dickins of the Philadelphia Navy Yard conducted the Armistice Day services in the Memorial Church of St. Paul, Fifteenth and Porter Streets, Sunday night, November 11, assisted by the Rev. Stanley V. Wilcox, rector of the parish. American Legion Posts and Boy Scouts attended the services in a body.

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On Saturday afternoon, November 3, Miss Helen Read Marshall and Mr. Adolf Seltz were united in Holy Wedlock at St. James' Church, Hestonville, by the rector, the Rev. John M. Weber. The bride's father, Mr. Robert A. Marshall, is a vestryman in St. James' Church.

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The Rev. George G. Bartlett, Dean of the Philadelphia Divinity School, will preach on "The Ministry" at the morning service in St. James' Church (Hestonville) on Sunday, December 16.

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The men of St. Asaph's Parish, Bala, have organized a Men's Service League. H. M. Chapin was elected president and George B. McKinney secretary. Albert Faunce was named as chairman of the Ushers' Association, and David Williams as chairman of a committee on advertising. The men promised assistance to the rector, Rev. B. N. Bird, in the organization of a volunteer choir to sing at special services, especially on Christmas eve and at the mid-week services during Lent.

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Beginning Sunday night, November 11, and ending the Friday night following six special night services were held in St. Bartholomew's Church, Twenty-fifth Street and Lehigh Avenue. The special preachers each night in the order named were Rev. Louis C. Washburn, Old Christ Church; Rev. Robert B. Green, St. Stephen's, Norwood; Rev. Robert Norwood, St. Paul's, Overbrook; Rev. Z. B. T. Phillips, The Saviour; Rev. Wood R. Stewart, St. Martins-in-the-Field, and Rev. Floyd W. Tomkins, Holy Trinity, Rittenhouse Square.

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The Men's Bible Class of St. Paul's, Chestnut Hill, has now entered its third year. About 100 men are enrolled and the average attendance is about eighty each Sunday. Mr. Isaac Starr is the Class President.

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An illustrated lecture on "The Land o' the Heather" was given by Mr. Ben R. Browne in St. James' Church, Fifty-second and Master Streets, on Tuesday evening, November 20. Old Scotch songs and national airs were sung. Mr. Browne is a personal friend of the rector, the Rev. John M. Weber.

Services commemorating the ninetieth anniversary of the Bishop White Prayer Book Society were held Sunday night, October 27, in the Church of the Saviour, the Rev. Z. B. T. Phillips being the preacher.

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The first meeting of the Girls' Friendly Society candidates of St. Andrew's Chapel, the Mission under St. Asaph's, Bala, was held in the chapel Saturday, November 3. The rector of St. Asaph's, Mr. Bird, appointed Mrs. Leonard Schoff as leader and other helpers included Miss Simes, Mrs. Shoemaker, Mrs. Porcher, Mrs. Rowland Lea, Miss Torbert and Mrs. Ryder.

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A Parish Supper and entertainment was given by the Ladies' Aid Society in St. James' Parish house, Fifty-second and Master Streets, on Thursday, November 15, followed by an entertainment in the auditorium.

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The rector, church wardens and vestry of St. Matthew's Church, Eighteenth Street and Girard Avenue, are considering the question of celebrating the centennial of the Parish in 1925.

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Early last month a Church School Service League was started in Calvary Church, Conshohocken, with Miss Viola McCord as supervisor.

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## NATIVE JAPANESE PRIEST WRITES CHURCHWOMEN HERE OF EARTHQUAKE SCENES

Mrs. A. H. Heffern, widow of the late Rev. Dr. Heffern, and Miss Booth, of Haverford, have received letters from the Rev. P. C. Daito, a native Japanese priest of the Church in Japan, in which he presents details of the tragic scenes which followed the earthquake. Mr. Daito holds the rectorship of St. John's Church, Tokyo, and has a wide acquaintance in the Diocese of Pennsylvania.

"I wish to tell you," Mr. Daito writes to Miss Booth, "the sad fact that the new, beautiful, church and rectory, the result of the large generosity of American friends and ten years' persistent prayer and task of our people, were destroyed by the earthquake and fire. Several of our Christians were killed and forty-two families out of seventy became houseless."

Mr. Daito then describes the escape of himself and his wife and family. "We had to run away from the life-threatening fire and constantly visiting earthquake. We needed an open place. There were in my mind then two supposed safe places to escape to. One was Weno Park, one mile off to northwest. The other was an open great ground, the military clothing factory, half mile off to east on the other side of the river. From common sense viewpoint the latter was the nearest and safest spot to consider with. Moreover a good friend of us, a Presbyterian minister who lived next to the open great ground was a strong attraction to us. So I insisted to refuge ourselves there, quite strongly.

"But my wife objected, because she feared that the long bridge over which we had to cross might fall by fire. The fear seemed then, so foolish. But, she was right. I am thankful my plan was not carried out. It resulted that thousands of people drowned when the bridge caught fire. More than thirty-two thousand and seven hundred souls perished in the military ground by the whirlwind of blaze. That Presbyterian's family, six in all, were all among the victims.

"So, we ran toward the west. We wandered on and on, along streets for twenty hours, being threatened by fires from three direction. Only one way was opened and that was packed with refugees with wagons and bundles. It was pathetic sight to struggle through the crowd and with great effort we, five in all, wandered on for twenty hours toward the west until we refuged ourselves at a relative's house five miles away.

"Burn the city of Philadelphia, remaining West Philadelphia and Germantown. That will give you some idea. But the area will be much larger. At any rate Tokyo is wiped off and more than one hundred thousand perished. The reconstruction of the Church means almost new creation. I am to go back to the new start, twenty years back, and begin to build up the Church again. I need your prayerful help."

In Mr. Daito's letter to Mrs. Heffern he covers somewhat the same ground and breathes a strong Christian courage to plant the Church more firmly.

"Thanks to God we are saved," he writes Mrs. Heffern. "We have nothing now, but we have our lives. My past thirty years' diary, twenty years' manuscript of sermons and everything are gone, and we are, and the Church is, and Tokyo is to begin over on its first page of new history. This gives me great hope. It is a crisis, but I see the glorious future. The beautiful new church is now only a past memory. But again, it remains for our future work to rebuild."

Mr. Daito requests his friends in the Diocese to address him care of St. Paul's University, Tokyo.

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## Diocesan Clearing House and Exchange Bureau

*This department of* THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

St. Luke's, Chester, would appreciate donation of some cottas and cassocks to help in outfitting of boys' choir—ages 7 to 10 years.

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The Rev. William T. Metz, priest-in-charge of St. Gabriel's Mission, Front Street and Roosevelt Boulevard, Philadelphia, has a piano he will donate to any parish or mission.

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### MISSION AT EPIPHANY CHURCH MADE DEEP IMPRESSION

According to reports received following the eight days' Mission in Epiphany Church, West Philadelphia, held there from October 21st to October 28th, inclusive, it was the most helpful influence the parish has ever had brought to it.

The Rev. J. Wilson Sutton, Vicar of Trinity Chapel, New York, was the conductor. It was the first Mission ever held in Epiphany. Throughout the week the church was well filled with interested, serious-minded people, who came not only from the parish, but from parishes all over the Diocese, and also many people not affiliated with the church in the West Philadelphia community.

Among results already evident are requests from some to be confirmed. Many have made resolutions to receive the Holy Communion regularly and after careful preparation. Many have promised to read their Bible daily and others have promised to have family prayers daily.

There was a celebration of the Holy Communion each day at 6.30 and 9 A. M. Groups of men and women were present and prayed for God's blessing on the Missioner, the Mission and the people. Intercessions were offered for those who had made requests in writing. There were more than one hundred such requests.

The general theme of sermons was the Gospel of Jesus Christ; What it means to be a Christian; What we must do to be a Christian. All the sermons were direct and searching and easily understood by everyone. Resolution cards signed by the people were presented and placed on the altar at the closing service on the night of the 28th.

A lay reader in the Diocese of Harrisburg is a great-grandson of an S. P. G. missionary who once worked in the same territory.

"Give me my baby!" Love ignored,
With bitter tears, her last request,
But Death was kinder, far, than Love,
And laid the baby on her breast.


# Church of St. Jude and the Nativity

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# PAROCHIAL MISSION

## Sunday, Dec. 9, to Sunday, Dec. 16, 1923

Dr. W. J. Loaring Clark, Missioner

✠

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# The Children of Pennsylvania

EVERY year there are in this community hundreds of children made destitute through sickness, death, vice, or desertion of their parents. Some one must care for these little ones. The CHILDREN'S AID SOCIETY was established almost forty years ago and is now fully equipped to do this work, if the people will, by their active financial support, make it possible.

The Children's Aid provides these children with individual care and protection in a series of boarding homes. Through their regular visitors and through the school and church reports the Society knows of the progress and development of each child.

The Society receives children without restriction as to race, creed, or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them.

HOW WILL YOU HELP THESE CHILDREN OF PENNSYLVANIA?

*You can help directly by giving time and money to the Welfare Federation of Philadelphia, of which this Society is a member.*

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### CHURCH OF ADVOCATE PRESENTS PAGEANT

In the Church of the Advocate, Philadelphia, one of the most beautiful churches in America, a pageant was given Sunday evening, November 4th, with a congregation of more than a thousand people.

The pageant itself was a combination of two pageants, one called "The Seeker" and the other an Advent Pageant by the Rev. C. L. Bates. The purpose was to show the coming of Religion, then of its particular form in Christianity, and then of the New Church Year. There were seventy-five characters, including Religion, Humanity, Motherhood, the Seeker, Christianity, the Herald, Sundays and Holy Days in the Church Year up to Christmas, and groups of children dressed as Japanese, Chinese and immigrants. The costumes were beautiful and a spot-light and flood-light were used to make the lighting effective. The rector in a short address emphasized the fact that the Pageant was not a "show" or an entertainment, but a service designed to portray, to "act out" certain truths of our religion instead of merely talking about them. The Pageant was extremely beautiful and impressive.

This is the second Pageant given in this church and it is planned to have at least two each year. They are certainly a very effective and attractive method of presenting the various truths of our religion and the Church of the Advocate, with its great beauty, seems designed for just this form of worship.

Miss Kathryn Fields directed the pageant; Mr. Jesse Hawkes was master of properties; the lighting was in charge of Messrs. Morgan Carter and Edward Motson, and the platform was constructed by Messrs. Charles and Frank Greenhalgh, Wittner, Mayer, Ninesteel and French.

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All through the ages men have crucified God, not knowing what they did; crucified Him through their ignorance, stupidity and imperfection as well as through deliberate choice of wrong against right.—*Rev. G. A. Studdert Kennedy.*

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## In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

### REV. ROBERT M. BECKETT

At the meeting of The Clerical Brotherhood in the Church House on Monday, November 5, the following Memorial presented by a committee appointed for that purpose, was unanimously adopted:

"On Monday, October 15, 1923, there passed from this life to the larger life beyond, one who had endeared himself to a host of friends among the Clergy, as well as among the people whom he had served as pastor.

"Robert Magee Beckett, graduating from the Philadelphia Divinity School in the Class of 1909, immediately volunteered for missionary work in the District of Wyoming, under the Rt. Rev. N. S. Thomas. Bishop Thomas had been one of Mr. Beckett's teachers at the Divinity School, and had invited him, together with the other students, to his consecration. At a luncheon following the service of consecration, Bishop Thomas made a plea for men to go with him into his mission field. Mr. Beckett was the first man to respond to this appeal, and was the first to be ordained by the new Bishop of Wyoming.

"After serving three years at Jackson's Hole, one of the most difficult stations in Wyoming, he returned to the Diocese of Pennsylvania, and became assistant minister at the Church of S. Simeon, in 1912. In 1914 he became assistant at Christ Church, Germantown. He was appointed Diocesan Missionary at Trinity Church, Gulf Mills, in 1915. Since 1919 he had served as minister in charge of Trinity Chapel, Cheltenham. Here he was the first minister of the Episcopal Church to be settled in this community. On October 3, 1922, he was married to Miss Elizabeth Munshower. He was much beloved by his people in Cheltenham, where he did a successful work. He was looking forward to the erection of a new and larger memorial church, when he was called from his earthly labor to the higher life.

"To his widow, his parents, and other members of his family, we extend our sincere sympathy, and share with them the sense of loss which they have sustained."

(Signed) Edwin J. Humes,
Henry S. Paynter,
Fordyce H. Argo,
*Committee.*

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### MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

The restoration of the old and beautiful practice of family devotions is being ardently advocated and prayed for by Churchmen. But while doing this, too, a priest of the church in a Philadelphia suburban parish has arranged to put into every one of his church families a Manual of Prayers and a church calendar for special use in family devotions. The prayers and calendar are those published by the Brotherhood of St. Andrew, but the rector has had the name of his own parish printed on every page of the calendar. This family prayer movement is assuming national dimensions. The Brotherhood's publication referred to has the endorsement of the Department of Religious Education and the Committee on Daily Bible Readings appointed by the Presiding Bishop and Council. The manual and calendar referred to are sold together for fifty cents, and may be obtained from the Brotherhood headquarters in the Church house, 202 South Nineteenth Street, Philadelphia.

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### FIVE TRUCKLOADS OF BIBLES ARE SHIPPED TO JAPAN

Five truckloads of Bibles printed in Japanese were shipped recently by the American Bible Society. The shipment is the first of a series to be made from this country until the society is able to replace plates destroyed in the earthquake and to resume printing in Japan.

More than 500,000 volumes of the gospels, it was stated, already have been printed in New York by photographic processes to replace the volumes ordinarily printed in Japan for distribution in Japan, China, Siam and the Philippine islands.

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A recent newspaper item said that the Westinghouse radio station KYW in Chicago was to broadcast excerpts from the New Testament for fifteen minutes on Sunday evenings.

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We deem it an obligation to review their holdings at least once a year. We make comments or suggestions where circumstances appear to warrant and give present quotations on each security.

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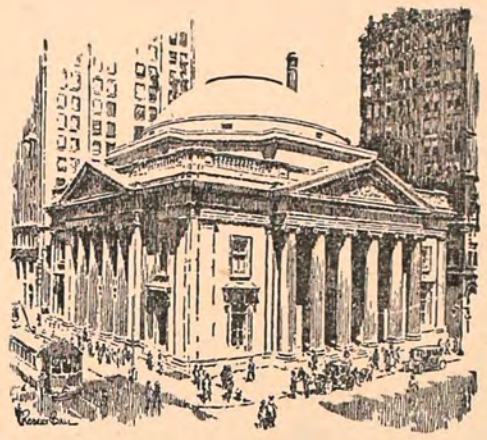

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